



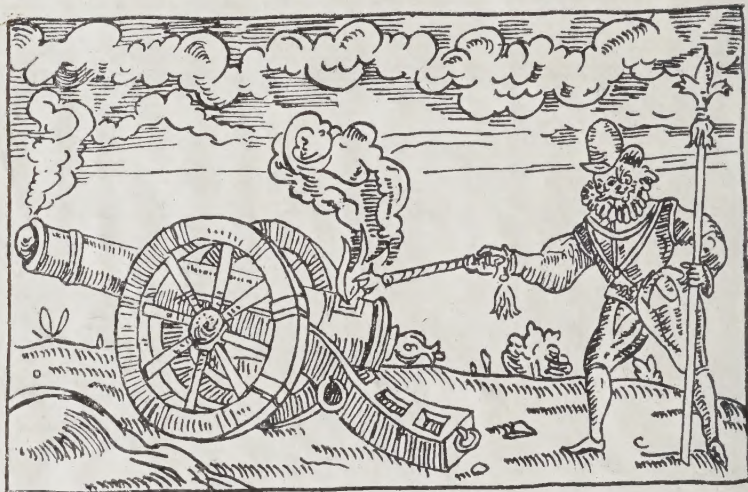








JOHNCANNON



HIS BOOK

THE
HISTORY
OF
Diodorus Siculus.

Containing all that is
Most Memorable and of greatest Antiquity
in the first Ages of the

WORLD
UNTIL THE
WAR OF TROY.

Done into English by *H. C. Gent.*



LONDON,
Printed by *John Macock*, for *Giles Calvert*, and are to be sold
at his shop, at the sign of the *Black spread Eagle*, at the
West end of *Pauls*. 1653.

THE
HISTORY
OF

Diogenes Sicularis

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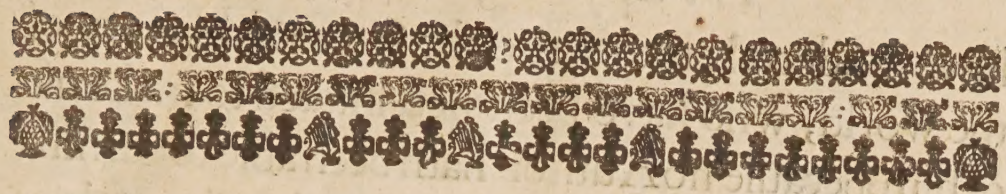
WORLD

UNTIL THE
WAR OF TROY

Done into English by W. C. G.



LONDON,
Printed by J. Sturges, for W. C. G. and J. Sturges
at his shop, at the sign of the Black Horse, in the
West end of Pall Mall, 1725.



TO THE
Right Honorable, and Worthily Esteemed Lord,

John, Earl of Clare,

and Lord Haughton.

HHe History of *Diodorus Siculus*,
my Lord, hath been of so much
repute with the most Learned of
all times, as he hath justly acqui-
red a prime place amongst the best
Historians of former Ages; yea he is preferred
before them by *Iustin Martyr*, and *Eusebius*,
who affirm him to be more renowned then them
all: And truly it may be well said of him, that
what the whole Universe is in comparison of one
City, or Nation, the same are his Writings in re-
gard of others; for whereas we can draw out of
them, as out of a Rivelet or little Brook, the Acts
but of one City, or Prince, we may out of him,
as out of a great and spacious River, draw all that
hath been done by the people of the habitable
Earth, and particularly by the most eminent
States, and flourishing Commonwealths: In re-
gard whereof he hath been followed by all that
A have

The Epistle Dedicatory.

have undertaken to write the General History of the world, who have been necessitated to make use of him, because no Author hath been able to furnish them with such light and direction therein, as they have abundantly received from him. Now that so famous and worthy a Piece, as this is, might be extant in our Tongue, as well as many others of that kind are, wherewith by the labor and diligence of painful men it hath been exceedingly illustrated, I have been induced, though much insufficient for it, to translate so much thereof, as may serve to invite some more able then my self to prosecute the finishing of the whole, which questionless would give no little satisfaction and contentment, especially to as many, as being strangers to forraign Language, desire to improve their knowledg with English Studies. Howsoever in the mean time I have taken the boldness to publish this which I have done under the Patronage of your Honor, who, as a noble Favourer of Learning, will, I doubt not, be pleased to accept of it accordingly, the rather, for that it is presented by him, whom your Lordship hath a long time known to be,

Your Honors most humbly

devoted Servant,

HENRY COGAN.

Diodorus his Proem.



AL L Men verily are much beholding to good Historians, who with their diligence and labor have instructed them in the Form and Manner of living well, when as they teach and shew to Readers, by the Examples of things past, that which we ought to flye from, or follow. For the high deeds which (without being in danger) we read to have been executed by the long experience of many things, with divers pains and perils, do especially advertise us of that which is necessary for the leading of a good and happy life: And therefore was he reputed the wisest amongst Princes, who after he had oftentimes tryed and suffered contrary fortune, indeavoured to know the Countries and customes of many Nations; and indeed such knowledge of others prosperous and advers fortunes doth teach us; That we ought not to fear any danger. Furthermore the said Historians do set forth and reduce all men under one and the same view, even as if they were tyed together with a certain affinity, though they be distant in Times and Places; therein intimating the Divine Providence, which continually guiding with good order, both the ornament of heaven; and divers natures of men; doth distribute unto every one by one and the same mean, whatsoever is necessary and convenient for him. In this manner, they which in their Works have written the Acts of all the World, as if it were one onely City; have done it for the common benefit of all.

Ulysses.

The commendation of Historians.

It is an Excellent thing then for one to amend his wayes by the defects of others, and not only to regard that which some have done, but also to propound and set before his eyes things well done for to follow them. Now the counsell of the Ancient (whom length of time and age hath rendred more understanding and experienced) is by young men esteemed and commended; but History ought to be preferred before them, for as much as the description and continuance of all times together do better comprehend the examples of all things, then doth the age of one man alone. Wherefore

The Excellency of History.

Historians are very necessary and profitable for the institution of a good life, as well to the young (who by the reading of many several matters are made equall in knowledg to the oldest) as to the Ancient, whom the length of life hath furnished with the experience of so many things: Withall the knowledge of History doth make men, who are of base condition, worthy to Command; incites Generals of Armies; with the desire of immortall glory, to virtuous and magnanimous actions; renders souldiers more prompt and hardy in the undertaking of dangerous enterprises for the defence of their Countries, by reason of the praise which redounds to them that dye therein; and diverts the wicked from committing shamefull and opprobrious things for fear of infamy. Finally, many moved by the writings, which serve for a testimony of wirtue have some of them built great Cities, and some established laws and constitutions profitable for the life of man; others have been inventers of new Doctrines, Sciences, and Arts, serving for the use of people: but of all things, whereby the happiness and felicity of man may be acquired, the principall praise and cause thereof ought to be attributed unto History, for certainly it is the guardian of all

The effect of History.

Diodorus his Proem.

that is done with magnanimitie and virtue, shewing it self a witnes of things ill done, and doing good to all mankind; and if it be so that things which are spoken of hell, though fabulously, do conduce much to make men observe Justice and Charity, how much more is it to be thought, that History which is the assertor of truth, and as it were the mother of Philosophy, doth address our manners to virtue?

Truly the most part of men out of a natural frailtie consume the greatest part of their dayes in sloth and idleness, whose lives and deaths do equally remain in oblivion, as they that had the same and the like end, but the fruites and effects of virtue are immortall, especially when the benefit of History doth interveen therein. And verily there is nothing more honorable for man, then to undergo and indure great paines and labors, thereby to acquire immortall praise; even Hercules, whilst he lived, offered himself voluntarily to many dangers and labours, to the end that by his benefits and great merits towards all Nations, he might be reputed immortall. We see also other excellent men of the like virtue to have gotten honour thereby, some of Gods, others of Heroes, who have all of them been worthy of very great praise; and yet it is History alone that hath conserved the memory of their magnanimous and noble deeds.

The force of
Eloquence.

The marks and monuments of all other things, by divers accidents destroyed, indure but a little time, but the force of History, spreading it self over all the world, hath Time it self, which consumes all other things, for its guard and defence: And besides that, it gives great Authority to Eloquence, then the which there is almost nothing more excellent to be found, for by it the Grecians have been preferred before all other Nations, and the learned before the ignorant, forasmuch as it is that alone by which men do surpass one another, and that also by it things seem to be such, as is the force and eloquence of him that speaks. And truly we do rightly hold good and grave men, which have taught us the way to virtue, worthy of praise; but whereas some have chosen some way, and some another, Poesie seemes rather to delight then profit the minde, and the Laws and constitutions of men rather to punish then edifie and teach; so of other Arts, some conduce nothing at all to felicitie, the utility of others is mingled with damage, and the rest in stead of truth deliver lyes. History alone representing with just words, things that have been done, contains in it all that is profitable; for it incites to honest things, detests those that be vicious, highly commends good men, depresses the wicked; and availes very much through the experience of things written, to the leading of a good and upright life.

History incites
to honest
things.

Knowing then how great the praise is that is due to Historians, we being moved with the example of those that have employed themselves therein have been willing to undertake the compiling of the present History: Howbeit when we consider them, which have heretofore intermedled therein, we are constrained somewhat to mervaille at the opinion of sundry amongst them, who though they understood well enough, that the knowledge of many and divers matters contains much profit in it, yet some of them have finished the History of one sole City or Nation; few of them have taken their begining at ancient Histories, but onely have written the things that happened in their own time, which were already made common to every one, with-
out

Diodorus his Proem.

out continuing their History with precedent matters; divers have past by in silence the famous Acts of strange and barbarous Nations; others have contemned and omitted ancient Histories, as fabulous, for the difficultie of them; the death of some, even as they had began to write, interrupted the History; and of all them aforesaid there is not so much as one found that hath gone beyond the time of the Macedonians, sticking at the Acts either of Philip, of Alexander, or of their successors: And albeit that many things, worthy of memorie, have fallen out since that time untill our dayes, yet hath no Historian indeavoured to write them in one onely History distrusting himself, it may be, for the greatnes and difficultie of the matter.

Wherefore though the description of such things seem to be of an high undertaking, and hard to be committed to memory, as well for the varietie of times and things, as for the contrarie of those which have written of them, yet have we determined to set forth and present to Readers, such an Historie, which may profit many and hurt none. For if any one undertakes to write things worthy of memorie, which have been done in all the world, as in one only City; and from the first and most ancient times unto his age, he undertakes without doubt a laborious and most difficult work, but profitable enough to those that shal hear it. For every one may as out of an abundant fountain, draw and take whatsoever he shal have need of; whereas if any desires to run over and read al the Histories of those that have made them, he would finde himself oppressed and confounded, both with the multitude of Books, and the varietie of them that have written diversly, so that with much ado could he pick out the truth of things: But those which are digested into one History, do readily represent themselves to the Readers, who by this means have the easier knowledge of them. Besides such manner of writing is by so much the more to be preferred before others, by how much the whole is more profitable then one of the parts thereof, and a thing wel continued and conjoynd, more esteemed then that which is divided. Furthermore, that which is parted and distinguished from time to time is better known, then that which is confounded by time it self.

Perceiv'g then, that this manner of writing is of great utilitie, although it be a work of mighty paines, and hath need of much length of time, we have bestowed thirty whole years therein; having with many difficulties and dangers travelled through a great part of Asia and Europe, to the end that by viewing most of the places whereof we have Treated, we might speak the more certainly of them. For to say truth, many Historians and not onely the rude and ignorant, but such as are esteemed for their learning, have greatly erred in many passages, for want of knowledg of the places which they write of. Moreover the City of Rome (where in regard of the greatness of its Empire extended over al the world we made a long abode) hath very much helped us for the continuation of the present History: for being born at Argira a City of Sicilia, and there learned the Latin tongue of the Romans that resorted thither, we saw and read in their old Chronicles, both the names and Acts of their Captains and Commanders.

We have taken the begining then of our History at those things, which as well the Greeks as other ancient Historians, have lift in writing as fabulous and not true. And because we comprehend all that hath been
done

Thirty years
in compyling
this History.

Diodorus his Proem.

done from times past untill our dayes, we have divided our History in this manner. The first six Books contain the Deeds of the Ancients before the War of Troy; in the first three Books whereof are written the Ancient things of strange Nations; and in the other three those of the Greeks; in the eleven Books following whatsoever hapned from the War of Troy to the death of Alexander of Macedon; and in the other three and twenty books, al that hath been consequently done untill the War of the Gauls, which the Romans made under the conduct of Julius Cæsar their Generall, who by his Excellent and Noble Acts hath been placed by men in the number of the Gods, as he that by his magnanimity and virtue hath subdued all Gaule to the Roman Empire, which by that means extends even to the Islands of Great Brittain: And the first great deeds of the said Cæsar hapned in the first year of the hundred and four and twenty Olimpiad, one Erodus holding the annual principality of Athens.

Now we have not found a sufficient or certain computation of the times, comprehended in our History, before the War of the Trojans, for lack of them that have written thereof: But since the beginning of the said War, Apollodorus the Athenian, hath Composed an History of fourscore yeares, unto the time that the Heraclides were restored, from which restitution to the first Olimpiad are reckoned three hundred and eighty years therein comprehending the time which the Kings raigned in Lacedemonia: And from the first Olimpiad to the beginning of the War of the Gaules, where we have established the end of our History, there are seven hundred and twenty years. This whole History then contained in forty Books, comprehends eleven hundred and fourscore years, excepting those by us described before the War of Troy.

And these things we have thus carefully distinguished, to the end that our History may be the better understood by the Readers, and that the envious may abstain from detracting it; although that which is found to be wel and faithfully written, ought not to be reprehended, and that which shal be omitted out of ignorance may be corrected by the industry and diligence of others. Let us begin then the narration of our said History.

Now it is not possible for the difficultie of the matter, in few words to write of Gods, or of those which first of al taught the worship of them, or what have been the opinions of their immortalitie: but we wil in certain Chapters distinguish the things which seem to appertain to our History, to the end they may be the better understood by the Readers, and that we may omit nothing worthy of memory.

As for mankinde, and al that is said to be anciently done throughout the universal world, we wil begin at the first and most Ancient Times, and write of them as carefully as the Antiquitie of things so remote from us wil permit.

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THE
HISTORY
OF
Diodorus Siculus.

The First Book.

CHAP. I.

Of the Generation of Men, of their manner of living, and of the beginning of all other things, according to the Egyptians.



Here be two Opinions of the first Generation of Men, amongst those Excellent and Learned persons, which have written the true Nature and History of Things. Some of them say, that the World is incorruptible, and was not made, and that mankind hath been from all times without original or beginning. Others maintain to the contrary, that it is corruptible, and was made; and that men at first were produced by

Generation. For at the beginning of all things, both the Heaven and the Earth had one only Essence and Form, their natures being confounded together; and that afterwards the Bodies and Elements being separated the one from the other, the World took that Form and order wherein now we see it. Amongst which Elements and Bodies it fell to the Ayr to have that continual motion which it hath; to the Fire, for its lightness, the places above the Ayr; and to the Sun and Stars, the course which naturally they hold: But that which was mingled with Moisture, remained, by reason of its weight, in a heap together; whereof from the moistest was the Sea procreated, and from the hardest the Earth, in it self soft and miry, which being dried, and made thicker by the warmth of the Sun, and afterwards the *superficies* of it being by the force of heat raised and swollen up, there bred in sundry places of it certain humors, which ingendred divers putrifications, that were covered with a thin tender skin; even

The Heaven
and Earth but
one Essence
and Form.

as we see it happen in the Pools and Fens of *Egypt*, when suddenly the heat of the Ayr warms the Earth that is still wet. Whereas then Generation is made in moist things, by adding heat thereunto, and that by night a certain Ayr yeelds the humor, which is consolidated in the day by the power of the Sun, at length such putrefactions do after the breaking of those thin skins procreate (as if the time of bringing forth their birth were come) the figures and forms of all kind of living Creatures. Of which Creatures, they that had received most heat were made Fowls and Birds; they that had more of Earth in them became Serpents, and other such like Beasts; and they that retained the nature of Water, were reduced into their proper Element, and called Fishes. Now the Earth, being thence forward made more dry, as well by the heat of the Sun, as by the Winds, desisted from any further producing such great Creatures; but they, which were already made, ingendred others by a mutual commixture. Herewith agrees the opinion of *Euripides*, the disciple of *Anaxagoras* the Philosopher, when in his Book entituled *Menalippus*, he affirms, that Heaven and Earth were in times past mingled together; and that afterwards being separated they ingendred and produced all things, as Trees, Birds, wilde Beasts, yea and Mankind. And although such an opinion of the first generation of the Earth seems to many contrary unto truth, yet things which happen at this day do give some testimony unto it: For about *Thebais* in *Egypt*, when as after the Inundation of *Nilus* the heat of the Sun warms the slime and mud, which the River hath left behind, there comes forth of it in divers places through the crevisses of the Earth a great number of Mice; which is a sign and argument, that at the beginning of the World all Beasts were so ingendred and procreated.

Herbs and
Fruites the
food of Men.
Wild beasts
enemies to
Men.

Diversity of
Languages.

The first ha-
bitations of
men.

Furthermore the Philosophers say, that in the beginning, Men, being so formed and produced, sought their meat in the fields, and led a rude and savage life; that the Herbs and Trees of themselves furnished them with that which was necessary for their living; and that the wilde Beasts were afterwards enemies to Men, who to resist them, and for their common benefit, began out of fear of them to assemble together in Companies, giving mutual succor to each other, and seeking up and down safe places for their habitation and abode. Now the sound of their voyces was at that time confused, and not intelligible, but within a while they made a separation and distinction of their voyces, and called every thing by its proper name. And for as much as they were then abiding in divers parts of the World, they did not all of them use one and the same language, whence it followed that they had also different characters of letters. And thus were these first Assemblies the true beginning of every People and Nation. Howbeit these first men, having neither succor nor ayd from elsewhere, led an hard and miserable life, in regard they were naked, without the use of houses, or fire, seeking their dayly meat from hand to mouth; as they that had not the knowledg of keeping their wilde fruits for their future use, nor reserving them for the time of need, whence it hapned, that in Winter many of them dyed through famine, or cold: But finally, taught by experience, they began to seek out Dens and Caves, both to shelter them from cold, and therein also to store up their fruits. Having gotten then the knowledg of fire, and of other necessary and profitable things, they found out also within a while many other Commodities for a humane

humane life, which in time Necessity it self, the Inventress of all things, made known by degrees to the understanding of men, unto whom were given for Coadjutors and Helps, hands, speech, and excellency of spirit. But this shall suffice for the first beginning of men, and their ancient and strange manner of living; now we will intreat of that, which hath been left in writing to have been done afterwards in many and divers parts of the world.

We do not find who were the first Kings on the Earth, and there is no Historian that speaks of it; for it is impossible that letters should be as ancient, as the first Kings: And if any will maintain, that letters were even at that time, it must for all that be said, that they which have written were a long time after. For whatsoever was done in the old and first times, not only the *Greeks* did doubt of, but also the *Barbarians*, who boast themselves to be Demi-Gods, and that did first of all write things commodious and profitable for mans life, and commit to memory all the remarkable matters, which hapned till their days. But having no where found, what people, or what Nations, were before others, and for how long time they were so, we will only follow that which hath been most probably left in writing concerning things anciently & long ago done, and will take our beginning at the *Barbarians*; not for that I hold them more ancient then the *Greeks*, as *Ephorus* said, but to the end that when we shall have written the acts of the said *Barbarians*, and come to deliver those of the *Greeks*, we may not intermingle the others with theirs. And because it is fabulously related, that Gods raigned first of all in *Egypt*, that the ancient observation of the Stars was found out by the *Egyptians*, and that many magnificent things, and worthy of memory, were done by some very excellent and vertuous persons amongst them, we will begin our History at them.

Necessary the
Inventress of
things.

The *Egyptians*
the first In-
venters of
Astronomy.

CHAP. II.

*Of the Gods that were adored in Egypt; of the Cities and Temples
by them built; of many Arts by them invented, and
of the Computation of times.*

THe *Egyptians* say and maintain, That at the beginning of the World the first men were created in the Land of *Egypt*, as well for the goodness and fertility thereof, as in regard of the River of *Nilus*, which produceth many things of it self, and of it self easily maintaineth that which it hath produced; for it produceth of it self the roots of Canes, *Loton*, the *Egyptian* Bean, that which they call *Orseum*, and many other good things convenient for the life and sustenance of man. And that the first Beasts, and other animated things, received and took their beginning in the said Country of *Egypt*, they have this conjecture of it, namely, that even at this day many Rats and Mice are ingendred in the fields of *Thebais* at a certain season of the year; whereat men do greatly marvel, seeing the fore-parts of them to move, and be alive, and animated to the brest, and feet before, the hinder parts not being yet begun, and without form. And they say, how thereby it is very evident, that the first men

The Deluge of
Deucalion.

were at the beginning of their generation so made and formed in *Egypt*, for as much as in no other part of the world are creatures in that manner produced. For whether it be so, that the Deluge, which hapned in the time of *Deucalion*, swallowed up and drowned only the greatest part of the creatures, (for they maintain, that the Land of *Egypt*, seated towards the South, and where there is seldom any rain, was exempted from that calamity,) whether it were so, that, as others say, all living creatures perished in that Deluge, it is very probable nevertheless, that if the Earth did again ingender and produce living creatures, that the beginning of all kind of Beasts and animated things was in the Country of *Egypt*, because the temperature of the ayr and of Regions is that, which giveth an entrance and beginning to all generation. And truly there are seen still at this day many creatures, after the Inundation of *Nilus*, conceived there in the Earth; for when the River decreaseth, and the mud is dried by the Sun, there appear amongst the clods, some half, and others wholly formed.

Two Gods,
the Sun and
the Moon.

These first men then, being in times past ingendred in *Egypt*, beholding the goodly ornament of the World, and admiring the nature and propriety of every thing, thought there were two Gods, and those eternal, namely the Sun, and the Moon; and they called the one *Osiris*, and the other *Isis*, out of a certain reason they had for it; for they named him *Osiris*, that is to say, having many eyes, according to the *Greek* interpretation, as he that with his rays (as with many eyes) beholds the Sea and the Earth; whereunto agrees the opinion of the Poet, saying, that the Sun beholds and hears all things. Howbeit some of the *Greeks*, which have written the ancientest Fables, have surnamed him *Dionisius Sirius*; amongst which *Greeks*, *Emmolphus*, in his *Bacchanal Verses*, saith, That *Dionisius* is a goodly Star, illuminated with its own rays. *Orpheus* also calls him both splendid, and *Dionisius*; and there are others which have surnamed him the Fawn, for the resemblance which the Stars of the Sky have with the spotted skin of a Fawn. They have likewise interpreted *Isis*, as much as to say, ancient, deriving the name from her eternity and ancient beginning; they add horns to her also, as well in regard of her aspect (for she seems horned in the first days of her appearance) as because the *Egyptians* offered Oxen to her in sacrifice. And the said *Egyptians*, holding these two for Gods, affirm, that they inviron the whole World, and give nourishment and increase to all things, performing their continual motion and course in the three seasons of the year, namely, in the Spring, in the Summer, and in the Winter, which being contrary to one another do with a firm concord make the whole year. The nature of which Gods is very commodious for the generation of all living creatures, the one of them having a vivicant and fierce, and the other a cold and moist nature, the ayr being common to them both. They say also, that all living bodies take their generation and nourishment from these two complexions of Heat and Cold, and that the single nature of every thing is perfected by the Sun and Moon.

Spring,
Summer,
Winter.

Heat & Cold.

The parts
whereof the
world is com-
posed.

The parts then whereof we have made mention are five; namely, the Spirit, the Fire, the Dry, the Moist, and the Ayr. And even as Man is made up of head, hands, feet, and other members, so is the Body of the World composed of the said five parts, every of which is accounted a God, and every God had at the beginning a proper name given him by the

Egyptians

Egyptians according to his nature. For they called the Spirit the common Father of all things, according to the etymology of the word, because he is the cause of life to all mortal creatures: And they conceive that the excellent *Greek* Poet was of that opinion touching this God, naming him the Father of Gods, and Men. The Fire they named *Vulcan*, holding him for a great God, that contributed much to the generation and perfection of all things. The Earth they termed Mother, as it were a Vessel receiving all that was created; the Earth is also called Mother by the *Greeks*, and afterwards (the word being a little changed) *Dymiter*, as *Orpheus* witnesseth, saying, that the Earth, the Mother of all things, distributed her riches liberally to every one. The Moisture was by the Ancients named *Oceanus*, that is to say, a nourishing Father, according to the interpretation of the word, and so do some of the *Greeks* call him, whence the Poet saith, that the *Ocean* is the Father, and *Thetis* the Mother of the Gods.

The Fire,
Vulcan.The dry, the
Earth.The moist, the
Ocean.

Now the *Egyptians* think that *Nilus* was the true Ocean, and from him they draw the descent and lineage of the Gods; they maintain also, that in their Country only, and no where else, there are many Towns and Cities built by the ancient Gods, as by *Jupiter*, *Sol*, *Mercury*, *Pan*, *Lucina*, and divers others. They say also, that the Ayr was named *Pallas*; that she was the daughter of *Jupiter*; that she was a Virgin, because the Ayr is never corrupted; and that she held the highest place, which was the reason why they said, that she issued out of *Jupiter's* brain. She is also called *Tergemina*, by reason of the three seasons of the year, the Spring, Summer, and Winter. She is moreover named *Glancopis*, not for that she hath grey eyes, as some *Greeks* have thought (which is a foolish opinion,) but because the Ayr seems to the lookers on it of a whitish grey colour. The *Egyptians* say further, that these five Gods do run over all the World, shewing themselves to men in the form of sacred creatures, and sometimes in the form of men, or of other kind of beasts, which seems not far from truth, for as much as it is they who beget and produce all things: And *Homer*, who travelled into *Egypt*, and learnt many secrets of their Priests, sets down this, as a truth, in his Works, saying, That the Gods do oftentimes appear in Towns and Cities under strange forms, the better to observe the vices and vertues of men.

Pallas the Ayr.*Homer* in *Egypt*.

This is that which the *Egyptians* deliver of the celestial Gods, and of their eternal essence; saying further, that they begot others, which were mortal, but of such prudence, and so beneficial to mankind, as they thereby obtained the gift of immortality; and that of these some have reigned in *Egypt*, and had names like to the immortal Gods; the rest were called by their own names, *Sol*, *Saturn*, *Rhea*, and *Jupiter*, who by many was stiled *Ammon*; also *Juno*, *Vulcan*, *Vesta*, and the last *Mercury*; and that he which first of all reigned over the *Egyptians* was as the Planet of Heaven called *Sol*: Howbeit some of their Priests do hold for certain, that *Vulcan*, the Inventer of fire, reigned first in *Egypt*, and for the benefit ensuing was made Commander of the *Egyptians*; which was thus; A Tree on the Mountains of *Egypt* being set on fire by Lightning from Heaven in the Winter time, the flame thereof caught hold on the neighboring Woods, which fell likewise a burning, whereat *Vulcan* rejoiced in regard of the heat which it yielded, but perceiving the fire begin to fail

Mortal Gods.

Sol the first
King of the
Egyptians.*Vulcan* the In-
venter of fire.

he

Isis the first
Inventress of
Corn.

Isis first inven-
ted Laws.

he added fresh matter unto it, by which means the fire being continued he called many other men to see it, as a thing by him found out and invented: And that after him came *Saturn*, who took his own sister *Rhea* to wife, on whom he begot, according to the opinion of some, *Osiris* and *Isis*, and according to others, *Jupiter* and *Juno*, who by reason of their great vertue ruled over all the world; and the said *Jupiter* and *Juno* brought forth five Gods, even as the *Egyptians* have five intercalair days, namely, *Osiris*, *Isis*, *Typhon*, *Apollo*, and *Venus*; and *Osiris* they interpreted *Dionisius*, and *Isis* *Ceres*: *Osiris*, having married *Isis*, and taken the Kingdom upon him, invented many things serving for the use and sustentation of life; and by his good understanding and vertue gave an end to the slaughters which men made of one another for meat and victuals; for *Isis* having first of all found out the use of Wheat and Barley, which before unknown grew by chance amongst other herbs, and *Osiris* having discovered the great benefit that redounded to them which did eat of that grain, all men began to use that food, as well for the sweetness of it, as for that it seemed very commodious to them for taking away the cause of so many promiscuous cruelties, and inhumanities. And these Priests of *Egypt* do moreover alledg (to demonstrate that *Isis* was the inventor of this grain) how it hath been observed by them from all antiquitie, and is still at this present, that the Reapers do in Summer gather an handful of the ripest ears, thereof to make an oblation to the Goddess, invoking the said *Isis*, and rendering her the honor of that invention: And that in some Towns of *Egypt*, amidst the processions and pomp, which is made in the honor of her, Wheat and Barley are carried amongst other things in memory thereof. The *Egyptians* further report, that the said *Isis* made and established many Laws and Constitutions, whereby Justice was equally distributed to every one, taking away violence and wrong from amongst men, for fear of incurring punishment; and for this cause did the *Greeks* stile *Isis*, Law-maker, as she that first of all invented Laws. Moreover it is said, that in the time of the said *Isis*, a City was built in the Province of *Thebais* in *Egypt* that had an hundred gates, and was called by the name of her Mother; but some latter have named it the City of *Jupiter*, others *Thebes*; however, who was the first Founder of this City is uncertain, as well to the said *Egyptian* Priests, as to all others that have written of it, many of which have maintained, that it was not built in the time of *Osiris*, but a long time after by one of the Kings of *Egypt*; but hereof mention shall more at large be made hereafter in its place. Furthermore, the said *Isis* caused a sumptuous and magnificent Temple, as well for greatness, as for excellency and beauty, to be built in honor of *Jupiter* and *Juno* her Progenitors, and two Tabernacles of Gold to be erected, dedicating the greater of them to *Jupiter* of Heaven, and the lesser to King *Jupiter* her Father, whom some have called *Ammon*, as is aforesaid. She made also in the honor of the other Gods, whom we have named, other such like Tabernacles of Gold, establishing in each of them Priests, and other honorable dignities.

All Inventers likewise of Arts and Sciences, and of any other thing whatsoever profitable for humane life, were much esteemed and cherished by the said *Osiris* and *Isis*, so that in their time there were in *Thebais* Workers in Gold and Brasse, and such as made Arms, and other Instruments,

both

both for the killing of wild Beasts, and breaking up and tilling of the earth: Moreover they caused those Artisans to make them in the honour of their Gods, divers Statues, and golden Temples, most sumptuously and artificially wrought. The said *Egyptians* do also write, that this *Orisis* was a great studier and lover of husbandry, and that he was brought up (even as he was that was the son of *Jupiter*) in a City of *Arabia Fælix*, named *Nysa*, which is neer adjoyning to *Egypt*, whence it came to pass that the Greeks called him, from the name of his Father, and the place of his breeding, *Dionisius*. The Poet *Homer*, who was in *Egypt*, doth in his Hymns make mention of this *Nysa*, and saith, That it is scituated on an high and flourishing mountain, a good way from *Phenicia*, and almost on the Frontire of *Egypt*, where *Osiris* was the first finder out of the Vine, and there taught the manner of planting it, of making Wine, of keeping it, and transporting of it from place to place: *Mercurie* also was beloved and honoured of him above all others, as the inventer of many things useful for mans life: and indeed this *Mercurie* was the first that gave rules for speaking well, imposing proper names on divers things; that first of all invented letters; that instituted with what honours and sacrifices the Gods should be adored; that began to observe the course of the stars; and that found out the agreement and harmonie of Voyces; the manner of wrastring, casting of Accompt, the Art of Phisick for the curing of diseases in mens bodies, and the use of the Viol with three strings, to the similitude of the three seasons of the year, whereunto he gave three tunes, the Treble, the Base, and the Mean; taking the Treble from the Summer, the Base from the Winter, and the Mean from the Spring. This same *Mercury* likewise taught the Greeks the interpretation of words, whence he was by them surnamed *Hermes*, which is as much to say, as Interpreter. And finally, they that were the Writers of Sacred sciences in the time of *Osiris*, confess, That they learnt them of the said *Mercury*, of whose counsel *Osiris* made great use; and it was he that first of all taught the planting of Olive trees, and not *Minerva*, as the Greeks would maintain.

The Inventer
of Wine.

Mercurie the
Inventer of
Letters, and
speaking wel,
of the Adora-
tion of the
Gods, of the
Observation
of the Stars;
of Musick, of
Arithmetick,
of Phisick,
of the Viol.

But *Osiris*, a Prince of courage, and covetous of glory, raised a very great Army therewith to travell over all the World, for to teach men the manner of planting Vines, of sowing Wheat and Barly, and of making profit of their Sheep and Cattel; thinking if he could draw men from that first strange and savage kinde of life, to a better and more orderly one, that he might acquire (as he did) immortal honour and praise: and truly not the men alone of the first and most ancient times, but they which followed after, and of latter days, have in acknowledgment of the benefit they received from the Corn which he found out, accounted him one of their greatest Gods.

These *Egyptians* further Write, That *Osiris* having well ordered the affaires of his Kingdom, and committed the charge thereof to his wife *Isis*, recommended *Mercurie* unto her for her Councillor, as he who excelled all the rest of his friends in prudence; and left *Hercules* the Commander in chief of all his Military Forces, and Governour of all besides within his Dominion; as well for that he was one of the nearest to him in blood, as because he surpassed all others in magnanimity of minde, and strength of body: Then having given the charge of *Phenicia*, and of all that

Isis Regent
of *Egypt*.

The Lawrel
consecrated to
Apollo.
Ivie dedicated
to *Osiris*.

that Sea coast to *Busiris*; and that of *Ethiopia* and *Libia* (neighboring Regions) to *Anteus*, he with all his Army departed from *Egypt* to prosecute his intended Voyage, leading his brother along with him, whom the Greeks name *Apollo*, the finder out of Lawrel, which for that cause was dedicated unto him; and to *Osiris* they gave the invention of Ivie, which was also consecrated unto him by the *Egyptians*, as by the Greeks to *Dionisius*, for in the *Egyptian* tongue they call Ivie *Osiris* his Plant: and indeed in their sacrifices and ceremonies the Ivie is preferred before the Vine, because this same loofeth its leaves, and the other abideth continually green; which hath likewise been observed by the Ancients in other trees that continue green, for the Myrrhe is also dedicated to *Venus*, and the Lawrel to *Apollo*, as is said before.

Now two of *Osiris* sons, differing in complexion and vertue, namely *Anubis* and *Macedon*, followed their father in his expedition, and bare in their Coats of Arms, each of them a beast, not much unlike their nature; for *Anubis* carried in his Ensign a dog, and *Macedon* a wolfe; whence it came to pass, that the *Egyptians* have these two beasts in great veneration, adoring the said Princes in the forme of those two creatures. *Osiris* did likewise lead *Pan* along with him, unto whom the *Egyptians* had done much honour many and sundry ways: for they had not only set up divers statues of him in their Temples, but also built a town of his name in *Thebaida*, calling it *Chemnim*, being as much to say, as *Pan*s town. There went also with *Osiris*, because they were expert in laboring and tilling the earth, *Maron* who knew how the Vine should be planted, and *Triptolemus* that was skilfull in sowing of Wheat.

The Muses.

Thus after he had taken order for all other things, and made his prayers unto the Gods, they say that *Osiris* marching directly into *Ethiopia*, let his hair grow until his return into *Egypt*, which custome is continued and observed by the *Egyptians* unto our times, for those amongst them that go out of their country, never cut their hair till their returne. It is said that in *Ethiopia* he was presented with Satyres, which had long hair down to their wastes; and it is also said that this *Osiris* delighted much in mirth, and in singing and dancing, wherefore he had a great train of Musicians, amongst the which there were nine young maides, that were excellent fingers, and skilfull in many other things, whom the Greeks call *Muses*, and say that *Apollo* taught them, whereupon he was surnamed *Musician*. *Osiris* had likewise many Satyres in his company, who served to sing, dance, and make sport; for he was not given to war, battailes, and dangers, but to quietness, and the preservation of men, for which his goodness all Nations held him to be a very God. Now having taught the *Ethiopians* husbandry, and built many goodly Citties in their Country, he established Lieutenants and Governors there under him, and withall imposed on the inhabitants such tribute as he required of them.

At the same time, about the beginning of the dog-days the river of *Nilus* (which commonly doth then increase very much) overflowed the most part of *Egypt*, and especially that Province whereof *Prometheus* was Governor, who for grief, that well neer all the inhabitants of it were drowned, would have killed himself: The river for the exceeding swiftness of his course, and profunditie of waters, was then called Eagle;

gle; But *Hercules* having out of his great understanding soon diverted the impetuosity of the water, restored it to its former natural course; whereupon some *Greek Poets* (turning a true History into a fable) A true story turned into a fable. have written that *Hercules* killed the Eagle which fed on the liver of *Prometheus*. The first name of this river of *Nilus* was *Oceanus*; but upon that repressing of the sway of its waters it was called *Aquila*, and afterwards by one of their Kings *Egyptus*, which the Poet testifieth, saying, that there were Gallies in the river of *Egyptus*. The place where *Nilus* falls into the Sea was named *Theonis*, the ancient Mart Town of all *Egypt*: Afterwards King *Nileus* gave the name of *Nilus* to the river of *Egyptus*, which name it still retaines to this day.

When *Osiris* was come to the mountains of *Ethiopia*, he environed both sides of *Nilus* with high banks, to the end his inundation should not from thence-forward exceed the channel of his ordinary course; but descending as it were through two gates, should run the more gently for the commodity of the neighboring Lands. And passing afterwards by *Arabia* neer to the Red Sea, he came into the lower *Indiaes*, where he built many Cities, of which he named one *Nysa*, in memory of that wherein he had been brought up; and withall planted Ivy there, which grows only in that place, and in the other *Nysa* of *Egypt*. And truly he left many other marks and monuments of his being in the *Indiaes*, whereby they which came after beleaved that he was a God, and native of that Country. He exercised himself also in the hunting of Elephants, and afterwards left certain pillars in divers places of the *Indiaes*, for a testimony of his voyage. From thence he marched through the other parts of *Asia*, and passing on by the *Hellaspont* in *Europe* he slew *Licurgus*, the barbarous King of *Thracia*, that opposed him; over whose Country afterwards he appointed *Maron*, that was now grown old, Governor, who therein built a City named by his own name *Maronea*; and his son *Macedon* he made King of that Province, which was called after him *Macedonia*, leaving *Triptolemus* to look unto the tilling of the *Attick* lands.

Finally, when he had almost compassed the whole world, he now added many good domestical fruits to the life of man; and if he found any territory improper for the vine, he caused them to make beer, a drink composed of water and barley, not much inferior in taste, flavor, and strength, to wine. The invention of beer. At his return into *Egypt* he brought along with him a world of gifts which had been presented unto him by divers strange people and Nations. Thus did he by the greatness of his benefits, obtain immortality, and the honor belonging to the celestial Gods. In the end, being translated from Earth into Heaven, *Isis* and *Mercury* instituted as great honours and sacrifices unto him as to the highest of the Gods, with an addition of many ceremonies and secret mysteries besides to his worship, whereby they endeavored to render the power of this God *Osiris* more renowned. Osiris a God.

Howbeit it was afterwards found in the old and secret registers of the Priests, which lived in the time of the said *Osiris*, that reigning justly in *Egypt* he was killed by his unnatural and detestable brother *Tiphon*. Osiris killed by Tiphon his brother.

Iſis reigns on
ver *Egypt*.

The ſepulture
of *Oſiris*.

The third part
of all the re-
venue of the
land of *Egypt*
granted to the
Priests.

Iſis deſcendi.

The ſepulture
of *Iſis*.

Tiphon, who having cut him into ſix and twenty pieces, diſtributed a piece unto each one of them that had been his companions in ſo great a wickedneſs, to the end he might make them alike guilty with him of ſo horrible a crime, and ſo oblige them to be the more faithfull unto him in the defence and maintenance of his ill gotten Kingdome. But *Iſis*, after ſhe had with the aſſiſtance of a ſon of hers, named *Orus*, revenged the cruel murder of him that was both her brother and her husband, by killing *Tiphon*, and his wicked confederates, began to reign in *Egypt*. The battel between her and *Tiphon* was fought neer to a river in a part of *Arabia*, which is called the village of *Anteus*, ſo named from the death of *Anteus*, whom *Hercules* ſlew there in the life time of *Oſiris*. *Iſis* then recovered and got together all the pieces of the ſaid *Oſiris*, except his privy members, and deſiring that the place of his ſepulture ſhould be unknown, and yet that he ſhould be honored as well by the *Egyptians*, as by all the people of the world, ſhe joynd all thoſe pieces together with wax and aromatical gummes, and ſo made them into the form and reſemblance of a man: where upon calling to her all the Priests of *Egypt* one after another, ſhe gave ſeverally to each of them the image of the ſaid *Oſiris*, telling them when they were ſo alone with her, that ſhe would not truſt the body of *Oſiris* with any but with them, and made them promiſe and ſwear that they ſhould never reveal unto any man living that they had his ſepulture in their Temple, and that keeping and concealing him in their moſt ſecret places, they ſhould adore him as a God, and dedicate unto him any ſuch beaſt of theirs as they would; which beaſt they ſhould alſo honor as they did *Oſiris* whiſt he lived, and that upon the death of that beaſt they ſhould continue the ſame ceremony to another like unto it. Now that ſhe might render the Priests more ready to her will by ſome great benefit, ſhe granted them the third part of all the revenue of the land for the ſervice and worſhip of the Gods. The priests then, both out of the remembrance of *Oſiris* his merit towards them, as for the benefit received from *Iſis*, wholly performed her command: Wherefore even to this day do each of theſe Priests aver, that the ſepulture of the ſaid *Oſiris* is in their Temple.

Withall they do honor yet to the beaſts, which were firſt dedicated unto him, and when they dye renew the lamentation for the death of *Oſiris*, unto whom they offer two ſacred Bulls, the one called *Apis*, and the other *Memphis*, which all the *Egyptians* do ſtill adore as Gods; for the firſt inventers of Husbandry have teſtified that they were greatly aſſiſted by ſuch beaſts, as well for the ſowing of their ſeed, as for the common tillage of the ground. It is further ſaid, how *Iſis* ſware (her husband being dead) that ſhe would never marry again, and from thence forward governed her Kingdom juſtly, ſurmouning all other Princes in doing good to her ſubjects, and carried her ſelf in ſuch ſort, as after her death ſhe obtained the honour of immortality, and was buried at *Memphis* in the Temple of *Vulcan*, where unto this day they ſtill do ſhew the place of her ſepulture: Howbeit ſome *Egyptians* thought that the bodies of thoſe two Gods were not interred there, but in the mountains of *Ethiopia*, neer to an Iſland which is called the gates of *Nilus*,

Nilus, and were of that opinion, because the territory adjoyning to that Island is consecrated unto them; and for a sign thereof they shew both a sepulcher there made for *Osiris*, by the Priests of the Country very much revered, and also three hundred urnes, which being instituted for that purpose, those Priests do every day fill with milk, and then renewing their lamentations they invoke the above-said two Gods by their proper names; for which cause the entrance into that Island is forbidden to passengers. Besides this, the greatest oath amongst the Inhabitants of *Thebais* (which is the most ancient City of them all) is their swearing by *Osiris* abiding in the clouds, where all the pieces of his body, say they, are interred, except his privy members, which *Tiphon* flung into the river, because none of his confederates, after the murder of his brother, would meddle with them; and were afterwards found by *Isis*, and with as much honour as the other parts were inclosed in a Sepulcher. She commanded also that the Image of *Osiris* should be adored and taught the manner of the ceremonies and sacrifices which she would have to be made unto him as a God, thereby rendring his name more illustratious then the other Gods. And for this cause the *Greeks*, when they had transferred the Orgies and Sacrifices of *Dionisius* from *Egypt* into *Greece*, did in like manner do honor unto that privy member, calling it in their ceremonies, *Phallion*.

Now from the time of *Osiris* and *Isis* unto *Alexander* of *Macedon*, who built a City in *Egypt* of his own name, there are (say they) ten thousand years, and as some others deliver little less then three and twenty thousand years; Wherefore they do very much err, who have written that this God was begotten at *Thebes* in *Boetia* by *Jupiter* on *Semele*. For whereas *Orpheus*, (who was a friend to the *Thebans*, and much honored by them) had been in *Egypt*, and there learned the mysteries and sacrifices, which they performed to *Dionisius*, he might at his return inform the *Thebans*, (to gain their favor) that this God was descended from their ancestors; wherefore they, as well out of ignorance, as because it might seem that this God was born in *Greece*, might willingly receive those mysteries and sacrifices. And the *Egyptians* do gather, that *Orpheus* transferred the original and beginning of the lineage of *Dionisius* into *Greece*, together with his sacrifices, by this conjecture; namely, that that *Chadmus*, native of *Thebes* in *Egypt*, amongst other children begot *Semele*, and that she being deflowred by some unknown one, was after the seventh month delivered of a son, very like to *Osiris*, who lived not long, either for that it was not the pleasure of the Gods, or because it was repugnant to nature. *Cadmus*, much displeased therewith, and receiving answer from the Gods that he should observe the ceremony of funeral obsequies, caused the image of the child to be overlaid with gold, and instituted sacrifices unto him, to the end it might be an argument that he was the son of *Osiris*, who he said was descended from *Jupiter*, whereby he endeavored to honor the lineage of *Osiris*, and cover the stain of his daughters misdeed. And this was the cause why the *Greeks* did easily beleieve, that *Jupiter* had begotten *Osiris* on *Semele* the daughter of *Cadmus*.

The Egyptian
Hercules.

After this *Orpheus*, who was a man of good reputation amongst the *Greeks*, as well for the sweetness of his singing, as for the knowledge which he had in ceremonies and sacrifices, was kindly received, and honorably entertained by the *Thebans*: And whereas he had learned Theologie of the *Egyptians*, and desired, both to transfer the lineage of *Osiris* to them that came after, and also to gratifie the *Thebans*, he instituted new kind of sacrifices amongst them, which was the cause of making the people beleieve that *Dionisius* was the son of *Jupiter* and *Semele*, and of drawing them, partly out of ignorance, partly moved with the fame and opinion of *Orpheus*, willingly to receive *Dionisius* for a *Greek* God: Besides, after that time certain faith and credit was given to these things by means of poetical fables, which was received and approved in open Theaters, and publique places: whereunto may be further added, that the *Greeks* (as the *Egyptians* aver) do use to attribute to themselves this honor and glory, that the chieftest, and most excellent of the Gods, Demi-Gods, and valiant men, were of their Nation; and do also affirm that they themselves were Colonies, transmitted and sent into *Greece* by the Gods. For whereas *Hercules* who was an *Egyptian*, had through his force and vertue runned over the most part of the world, and erected a pillar in *Libia*, this do the *Greeks* ascribe to themselves, and bring no other testimony for it, but their own assertion. Now it being notorious to every one, that *Hercules* was with the Gods in their war against the Giants, the *Egyptians* say, that the earth could not produce Giants at that time wherein the *Greeks* maintain the said *Hercules* lived, which was a little before the siege of *Troy*, but rather at the beginning of the generation of mankind; for from the time of the first *Hercules*, in whose time the use of armor was not yet invented, but men revenged the injuries that were done them with clubs and staves, and covered their bodies with the skins of wild beasts in stead of horns; this same too, as they say, was the son of *Jupiter*, and of an unknown mother, but the other was begotten on *Alcumena* above a thousand years after, named at first *Alcæus*, and afterwards *Hercules*; not for that he obtained glory by the means of *Juno*, as *Omittes* saith, but because he imitated the vertue of the other ancient and first *Hercules*.

And herewith also agrees the common fame of things which are spoken of in *Greece*, namely that *Hercules* subdued and destroyed all the monsters of the world, which cannot be said of this latter *Hercules*, who was almost contemporary with *Tenax*; for in his time the earth was for the most part become civil and peaceable, as well by the tillage of the ground, as in regard of many towns then built, and also for the multitude of people which inhabited in all places of the world. These things then are rather to be attributed to that *Hercules* which lived in the first age, when as men were assailed by great numbers of wild beasts, especially in *Egypt*, where there are still many desert regions full of such cruel beasts, whence, that *Hercules*, moved with pity and compassion of his Country, desired (as it is likely) having first killed those beasts to leave the earth unto men peaceable, and fit to be inhabited, for which benefit he was ranked in the number of the Gods.

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The *Egyptians* hold moreover, that *Persæus* was born in *Egypt*, and that the *Greeks* ascribe the lineage of *Isis* to the *Argives*, fabulously inventing that *Io* was turned into a cow; but such an opinion of the Gods is vain and false; for some call this Goddess by the name of *Isis*, some *Ceres*, some *Thesmophora*, others *Luna*, some *Funo*, and others by divers other names.

Osiris also is sometimes named *Serapis*, at other times *Dionisius*, *Pluto*, *Ammon*, *Jupiter*, and by others *Pan*; and many think that *Serapis* is the same whom the *Greeks* term *Pluto*. The *Egyptians* further affirm, that *Isis* was the Inventress of many medicines against diseases; that she added much to the art of physick; and that being now immortal, she greatly rejoyses at the reverence men do bear her, having care to keep them in good health: Withall she visibly lends aid in sleeping to those that she holds worthy of her succor, as well thereby to testify her deity, as to shew her self favorable to the health of people. And this (say they) are not *Greek* fables, but certain and manifest works; for almost all the world adores this Goddess in regard of the evident remedies she gives to the sick: And they beleeve that they which obey her adversifements are incontinently healed, contrary to their hope, yet they of whose recovery the Physicians were in despair. Likewise they which have a weakness in their sight, or in any other part of their body, invoking the assistance of the Goddess, do suddenly recover of their infirmity. They say also that she found out the way of making one immortal; for she not only resuscitated her son *Orus*, slain by the treachery of *Titan*, and found him hidden in the water, but also made him immortal; which *Orus* seems to be the last of the Gods, that reigned after his father was translated into Heaven. They hold that this *Orus* was by interpretation *Apollo*, and that his mother *Isis* taught him the arts of Physick, and devination, by means whereof he did infinite good to all people, both by his oracles, and his medicines. The Priests of *Egypt* reckon almost one and twenty thousand years from the reign of *Sol* to the time of *Alexanders* ascent into *Asia*, and most fabulously say, that these first and most ancient Gods raigned each of them twelve hundred years, and the last no less then three hundred.

Isis the inventress of Medicines.

Orus slain by *Titan*.

Orus, *Apollo*.

Now because such a number of years is not probable, some have labored (because at that time the motion of the Sun was not well known) to reckon their years by the course of the Moon; and so considering that the Lunary year is made up of thirty days, it was not impossible but that some might live twelve hundred years, for now when the year is made up of twelve months, many mens age doth pass the hundred year: And the like is of them, who they say reigned three hundred years, for they made the year then of four months according to the three seasons thereof, namely the summer, the spring, and the winter, which is the reason why the *Greeks* call years seasons, as being parts of them: and histories which were made of the whole year they termed notes, or parcels.

Lunary years Concordance of years.

These *Egyptians* write further, that in the time of *Isis* there were men of huge bodies, which by the *Greeks* were named Giants, and by

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the Priests of *Egypt* Monsters, whom afterwards *Osiris* vanquished. There are some which have thought, that these Giants were ingendred of the earth, being yet in her first force of producing creatures: Others have thought, that being mightier then other men in corporal strength, they did many great and excellent deeds, for which they were at adventure called Giants; howsoever the most beleeve, that making war against the Gods *Jupiter*, and *Osiris*, they were all slain.

Marriage between brother and sister.

Wives the Masters.

In that time the *Egyptians* made a Law, against the common custom of other Nations, whereby every man was permitted to take his sister to wife, after the example of *Osiris* that married his sister *Isis*, who after his decease never married again, but having thoroughly revenged the murder of her said husband, she raigned justly all her life time, and by her many benefits to the people, so obliged them, as ever since a Queen is more honored and reverenced in *Egypt*, then a King: And there to this day among the common sort the wife is master over the husband, the men confessing when they assign a dowry to their wives, that they are bound to obey their pleasure.

I am not ignorant that some Historians have written, how the sepulchers of these two Gods are in the Town of *Nysa* in *Arabia*, from whence *Dionysius* was named *Nysus*, and that there is in that place for each of them a pillar erected, whereon are sacred letters ingraven, and on that of *Isis* is that which followeth written.

The Epitaph of Isis.

*Isis I am, of Egypt mighty Queen,
So mighty, as more mighty ne'r was seen:
From Mercurie much knowledg I attain'd,
The Laws, which were so well by me ordain'd,
Let none dare abrogate. The wife am I
Of great Osiris, fam'd both far and nigh.
I was the first found out the use of corn.
King Orus was of me, his Mother born.
Next to the Dog my star is brightly sphear'd.
Bubastia's Town was in my honour rear'd.
Be joyful Egypt then, O joyful be,
For that I Isis was brought up in thee.*

These things only may be read amongst many others, which it is said were written on the said pillars, the rest being defaced by time; and indeed almost all that have treated thereof do agree concerning that which is still extant in those sepulchers. But as for other things which the Priests keep concealed in secret, they will not suffer them (to the end the truth may not be known) to be made common to every one; and for that end have forbidden upon great penalties the publishing of them to the people.

Many of the *Egyptians* do moreover say, that out of their Country and Nation they have sent Colonies into all the world; and that *Belus*, the son of *Neptune* and *Libia*, carried Colonies even to *Babylon*, where

where having seated himself he instituted Priests there, which were Physicians (by the *Babylonians* called *Caldeans*) that after the manner of the *Egyptians* gave themselves to Astrology, and to the observation of the stars. They affirm also, that *Danaus*, parting out of *Egypt*, built *Argos*, one of the ancientest Cities of *Greece*; and peopled the land of *Cholchos*, which is in the Country of *Pontus*. And they further maintain, that the *Jews*, who inhabit between *Arabia* and *Siria*, came anciently out of them, which is the cause why the little children amongst all those Nations are still circumcised, according to the custom which they took from the *Egyptians*; who (with this other conjecture ensuing) labor also to prove, that the *Athenians* are descended from a Colonie of the *Saytes*, a Nation of the Country of *Egypt*; because that in a City of *Greece*, named *Asty*, the people were in times past divided, according to the manner of the *Egyptians*. For the first degree of the City was of the Nobles, who being more given to learning and sciences than the rest, were therefore of greater estimation, like unto the Priests of *Egypt*. The second was of those unto whom the lands of the Country were assigned, to the end they might apply themselves the better unto arms for the defence of the Country; like unto those of *Egypt*, who are there the Lords of the lands, and for that cause do set out soldiers for the wars at their own charge. The third degree was of the common people and artificers, who applying themselves altogether to mechanick trades, did furnish many works necessary for the whole Commonalty; which order too was derived from the *Egyptians*: of whom there were divers also that were Captains and Commanders over the *Athenians*; for albeit *Dipedes*, the father of *Mnestheus*, who was with the *Greeks* at the war of *Troy*, was an *Egyptian*, yet was he for all that afterwards made Citizen, and King of *Athens*; and they say that he had two natures in him, because he used two policies, and two manner of ways of life, namely the *Greek*, and the *Barbarian*, whereof the one held of the beast, the other of reasonable man. *Erichtheus* likewise, who was an *Egyptian*, reigned (as they say) over the said *Athenians*; wherefore they have the proof and argument, that when a great drought fell upon all the world, but in *Egypt*, and by means thereof a wonderfull destruction followed both of men and corn, *Erichtheus* caused great store of Wheat to be brought out of *Egypt* unto *Athens* in regard of the kindred between them; for which benefit they made him their King, and having taken the Kingdome upon him he taught them the ceremonies and mysteries of *Ceres Eleusina*, which by this means were transported unto them from *Egypt*.

At the same time (say they) this Goddess, who was still living, caused corn to be carried to *Athens*, and again taught them the manner how to sow it. Indeed the *Athenians* confess, that the fruits of the Earth being in the reign of the said *Erichtheus* consumed by the drought, the Goddess *Ceres* succored them in person with Wheat, and that from thence forward her sacrifices and mysteries were received in *Eleusina*, in the same sort as they are celebrated by the *Egyptians*; and for that cause are the *Eumolpides* and singing men of *Greece* in stead of

of the *Egyptian* Priests, and the heralds and trumpeters in lieu of the *Pastophores*.

They say moreover, that the *Athenians* are they alone of all the *Greeks* that swear by *Isis*, and that do represent the form and manners of the *Egyptians*, affirming many other such like things, out of ambition, rather than truth. But there is great doubt made of this Colony of *Athens*, for the glory of such a City; howbeit the *Egyptians* do hold for certain, that as well for the greatness of their Kings, as for the multitude of their people, many Colonies of them were transported by their predecessors into divers parts of the world; of whom, since there is nothing found either in writing, or other-ways, we have not thought fit to make any mention. So much shall suffice then to have said of that which the Thealogians of *Egypt* have delivered, and now we will speak of the situation of the Country, of the River of *Nilus*, and of other things which are worthy of memory there.

CHAP. III.

Of the situation of Egypt, and of the strange things that are recounted of the River of Nilus.

The Servonian
Fen.

THE Land of *Egypt*, seated directly under the Meridian, seems to excell all other Kingdomes, as well because it is naturally strong, as for the pleasantness of the Country; for it hath for its defence on the West side great Desarts, and a part of *Libia* the wilde far extended in length, which for the want of water, and sterility of all other things, is not only hard to pass, but also very dangerous. Towards the South it is invironed, both with the Catooracts of *Nilus*, and with the mountains adjoyning thereunto, and in descending from the *Troglodytes*, and higher parts of *Ethiopia*, for the space of three hundred forty and four leagues, the River of *Nilus*, is not easily navigable; nor the way by land to be lightly past through, unlès it be by a King, or with great provision of victuals. On the East side the said Land is fortified and defended, as well by the said River of *Nilus* as by certain spacious fields, named *Barathra*, wherein is a very deep Moor, called the *Servonian* Fen, which is between *Siria* & *Egypt*, narrow enough in bredth, and above twelve leagues and an half in length, where many unexpected dangers do happen unto them that know not the Country. For it is strait within, and compassed about with great heaps of sand, which raised up by the Southern wind are carried unto the Moor in such great abundance, as the sand mingled with the water seems to be firm ground, and it cannot easily be discerned whether it be land or water; whence it comes to pass, that many, not knowing the nature of the place, nor having a guide, are in holding on their way swallowed up with their whole Troop; because that when they are entred into the sand, which seems afar off firm ground, they slip further in: And sticking so in the bog, it is not possible for them either to go forward,

or

or backward : wherefore being thus sunk in the mud there is no hope of safety for them, in regard they cannot make use of their forces, but see themselves devoured by this sand, compassed about by the water, which no more then the mud, can neither be forded, nor passed over by boat ; and this is the reason why this Moor is called *Barathrum*.

Now there being enough spoken of the three parts wherewith *Egypt* is invironed and defended, let us come to the fourth side. The Land of *Egypt* is inclosed on the North with a Sea, where there are no Ports, and where it is hard for them that would go thither to find any landing ; for from the City of *Paratomo* in *Libia*, all along that sea coast to the Port of *Foppa*, which is in *Siria*, for the length almost of three hundred, twelve leagues, and an half, there is not so much as one safe harbor for ships, except *Pharos* ; and from thence forward the waters

The *Pharos* of *Egypt*.

are all along the shore standing, and without motion, as that of a pond, and the places unknown to Pilots and Mariners ; whence it often happens that some of them, to avoid the dangers of the sea, thinking to steer their ship directly to the land as to a sure Port for their safety, do unawares fall into those dead waters without hope of ever getting out of them : Others, in regard they cannot discern the continent a far off (for the Country of *Egypt* is flat and low) are transported some to those Moores, and some to the deserts aforesaid. *Egypt* then is by these means a very safe and strong *Kingdome*, and of an oval form ; for the length of it by the shoare is two thousand miles, and the bredth of it on land a thousand three hundred and threescore.

Egypt of an oval form.

The length and bredth of *Egypt*.

Now the number of the people of *Egypt* was in old times greater then of any other Nation ; and at this present it is not less then others ; for in their secret books it is written, that there was anciently in *Egypt* above eighteen thousand Cities and good Towns, whereof there were still remaining in the time of *Ptolomæus Lagus* three thousand, which have continued till our days : The number of all the people amounted heretofore to seven millions ; and now it is said they are not fully three millions. Now this was the cause why the Kings of *Egypt* left an immortally glory of their name behind them, by the great and marvellous works which they made by means of the huge multitude of their people ; but of this we will speak more at large hereafter, and will now intreat of the nature of *Nilus*, and of the propriety and scituation of the Country through which it passeth.

The number of the people of *Egypt*.

Eighteen thousand Cities & Towns in *Egypt*.

The number of the people in *Egypt* seven millions.

Nilus runs from the South to the North, taking his beginning from the fountains which are in the farthest parts of *Ethiopia*, whereunto (for they are Desarts) there is no access found by reason of the vehemency of the heat. Now *Nilus* is the greatest of all other Rivers, in regard he passeth through divers and sundry Regions, with many turnings and windings, running sometimes against the East and *Arabia*, and sometimes against the West and *Libia*. His course from the mountains of *Ethiopia* to the *Mediterranean* sea is in length about seven hundred and fifty leagues, his windings therein comprised. And albeit he makes many Islands in *Ethiopia*, yet is *Meroe* amongst the rest the greatest and most renowned, this River being in that place a league and an half broad ; but below the said Island he is narrower, because

The description of *Nilus*.

The length of *Nilus*.

The bredth of *Nilus*.

The Cataracts
of Nilus.

the water devides it self there from its course into two parts, whereof the one turning towards *Libia*, and being of a wonderfull depth, is swallowed up in the sands: The other, that runs contrarily towards *Arabia*, is converted into great Moors and Fens, about the which divers kinds of people do inhabit. Being entred into *Egypt* he is half a league broad or more, having no direct course, but making, as is said before, many turnings, now towards the East, then towards the West, and sometimes (contrary to his right course) towards the South. Now there are on either side of the said River certain Mountains far extended, and between them many narrow Vallies, and great precipices, which falling down with a mighty impetuosity into it, drives it back again (as it were by force) towards the South, by means whereof it overflows all the fields to a place called *Effican*, and then it re-assumes its natural course. This noble River is alone amongst all others calm, and without billows, until such time as it enters into his Cataracts, which is a place above half a league broad, steep and bending as it grows narrow and inclosed with vallies, where the great number of huge stones, like unto rocks, makes the water rebound up with a marvellous force and violence, so that it is constrained to take a contrary course, from whence proceeds so much foame, as is wonderfull to behold; for the current of the water in that place is as swift to ones seeing as an arrow out of a bow. But when *Nilus* begins to grow greater with an increase of waters, his course becomes thereby more gentle and quiet, so that (the waters then surmounting the rocks) many do in ships pass down by those Cataracts, provided that the wind be against them; but to mount up again there is no possibility, in regard of the force and fury of the River, which is so great and impetuous, as surpasseth all humane apprehension.

The Island of
Meroe.
The form of
the Island of
Meroe.
The length
and breadth of
the Island of
Meroe.

In the said River are many Cataracts, but the greatest is in *Ethiopia* upon the confines of *Egypt*; there are in it likewise many Islands, of which the principal is *Meroe*, wherein is a City of the same name built by *Cambises*, calling it after the name of his mother. The form of this Island is like unto a shield, surpassing in bigness all the other Islands of *Nilus*, for it is in length an hundred fourscore and seven leagues, and an half; and seventy two leagues in breadth: there are many Cities in it, whereof *Meroe* is the noblest. On the one side of this Island towards *Libia* are many great heaps of sand; and the other side towards *Arabia* is invironed with the mountain, and its precipices. In this Island also are found Mynes of Gold, Silver, Brasse and Iron, and many kind of precious stones; it bears the wood too, called Ebony. There are besides in *Nilus* so many other Islands, as is almost incredible, for without comprehending therein that, called from the form thereof *Delta*, for the resemblance it hath of the Greek letter *Delta*: it is said that there are in *Nilus* seven hundred Islands, some of them inhabited by the *Ethiopians*, and sowed with Millet; the rest are full of serpents, *Cynocephales*, and of many other wilde beasts, in regard whereof the access thereunto is very difficult.

This River of *Nilus*, divided into many parts in the Land of *Egypt*, makes that forme which they call *Delta*; and his greatest depth

is where he falls into the sea, into which he disimboques himself by seven mouths; whereof the first tends to the East, and is named *Palusiacum*, the second *Tenaticum*, the third *Mendesicum*, the fourth *Phar-niticum*, the fifth *Sabenniticum*, the sixth *Balbitinum*, and the last *Canopicum*, by some called *Herculeum*. Besides which seven mouths there are others made by hand, that are not to be omitted, because there is in each of them a Town invironed with the River, out of which one passeth both on the one side and the other over bridges, where men are established for the guard of them. From the mouth of *Nilus* named *Pelusiaceum*, directly to the gulph of *Arabia* and the red sea, there is a great Canal, a mighty work, and of a vast expence, which *Darius* King of *Persia*, having been first begun by *Mechans* the son of *Sammaticus*, would have finished, but yet left it unperfect, for that he was advertised by some of the Country, that if he digged further in that place, the whole Land of *Egypt* (which lies lower then the red sea) would be quite overwhelmed and drowned with the waters. Howbeit afterwards *Ptolomy* the second with exceeding great industry and art caused the Canal to be perfected in a more commodious and fitter place; and the same when he had occasion to have it failed through he opened, and shut it again when he had made use of it. The river which runs into this Canal they call *Ptolomy*, after the name of him that made it, having at the entrance into it a City named *Arifionoe*.

The seven
mouths of *Nilus*

Four other are
artificial mouths:

The Country, which we have said before is called *Delta*, in form like unto the Island of *Sicily*, contains in each of the two shoares forty and seven leagues, and on the coast next to the sea threescore and nine. In this Island of *Delta* are many and sundry dikes made by the hand of man; and it is the most fertile Country of all the Land of *Egypt*, by reason it is all invironed with the River of *Nilus*, and watered, as well by the increase of the water, drawing along with it a great deal of slime and mud, as by the care and diligence of the inhabitants, who water it with an engine which *Archimedes* of *Siracusa* invented, called from the form of it *Cochlea*, by means whereof this region doth plentifully abound with all manner of fruits. Moreover, the water of *Nilus* running in this place very gently, and carrying along with it much soil, that stays and rests in low places, makes the region thereby far more fertile, and causeth it to produce many sorts of hearbs and roots of several tastes and favors, very commodious and useful, as well for the poor, as for the sick, towards the recovery of their health. And it doth not only furnish victual enough for them that have need of it, but also bringeth forth all other things serving for humane life, especially *Loton*, whereof they make bread, and more abundantly that which they call the *Egyptian* Bean.

The Isle of
Delta.

There are in it likewise divers sorts of trees, whereof some do bear Peaches, a good and delicate fruit, which the *Persians* brought out of *Ethiopia* at such time as *Cambises* subdued it; some bear Syccamores, some Mulberries, and others a fruit like unto a fig, which, in regard it bears well neer all the year, is of much esteem, and a great help to the common people: The apples too, called *Inupiacies*, grow about

the mouthes of *Nilus*, which in regard of their excellent taste, are usually served to the table for second course. They have withall in this Country a certain drink named by them *Zethum*, made of barley, which is little inferior in favor and taste to Wine : They use also instead of oyl, to give light in the night, the juice of an herb called *Cica*, and besides all these *Egypt* produceth many other things profitable for the life of man, which to relate in particular would be too long and tedious.

The River of *Nilus* breeds many creatures differing in themselves both in form and nature; amongst the rest two principal ones which are very much different the one from the other, namely the Crocodile, and Hippopotamus or sea horse. Of these two, the Crocodile of a little one comes to be a very great creature, for though his egg be no bigger then those of a goose, yet doth he grow in a short time after he is hatched to be four fadom long, the time of his life almost equals that of man; he hath no tongue, and hath his body armed after a strange manner, for his back is covered all over with strong and hard scales, and on either side of his chaps he hath a great number of teeth, amongst the which there are two bigger and more apparant then the rest. He not only devours men, but with his clawes doth also most cruelly tear in pieces all land beasts that come neer to the banks of *Nilus*. His biting is very sharp and dangerous, so that whatsoever he fastens on with his teeth, is seldome or never cured. He was anciently caught with a hook baited with raw flesh, but now he is many times taken with mighty strong nets, as other fishes; and sometimes they kill him with a dart, or instrument of iron, which is hurled at his head from out a fisher boat. There is an infinite company of them in the River of *Nilus*, and in the pools adjoyning, as well because he is a fruitful beast, (for he lays eggs every year) as because few of them are taken; for some of the inhabitants of the Country do adore him as a God, and for strangers it were but lost labour for them to catch him, in regard he is not good to eat: But nature hath provided a safe and commodious remedy against their increase, by producing a little beast like unto a whelp (called *Ichnumon*) which hunting up and down the banks for the eggs of this huge creature, breaks all which he finds; and that which is marvellous, he doth not break those eggs in that manner for to eat them, or for any other advantage, but only as it were by a natural instinct for the common good of men.

As for the other creature, called a Sea-horse, he is seven foot and an half long; he hath four feet, which are cloven like an Oxe; three teeth in either jaw; longer and uprighter ears then any other beast, with the tail, and neighing of an horse: the rest of his body not much unlike to an Elephant, save that his skin is harder then any other creatures: He lives both on the water, and on the land, keeping himself in the river all the day, and going to land at night to feed upon the corn and grasse, every where destroying the crops of the neighboring fields: He is withall very fruitful bringing forth young every year; He is taken by the industry of men that hunt him, who when they have found him out inviron him on all sides, and wounding him with darts where-

whereunto ropes are fastened, which they cast at him a far off; they let him go till he hath lost all his blood, and then they take him. The flesh of him is very hard and of ill digestion, and his intrails are good for nothing.

Besides these great beasts, *Nilus* is abundantly stored with divers sorts of fishes, which are used for meat, not only by the inhabitants of the Country, but also by strangers, unto whom they are carried salted up; so that it excels all other rivers in the world for the exceeding profit and commodity that comes of it to men.

CHAP. I V.

Of the great benefit redounding unto Egypt by the River of Nilus, and of the incertainty of the sources from whence it springs.

THe increasing and inundation of the waters of *Nilus*, is from the Summer solstice to the equinoctial in Autumne, during the which still drawing new earth and soil along with it, it waters, as well the fields that are till'd, as those that are not, as long time as it seems good to the husbandmen, for by casting up little banks they keep out the water which flowes very gently, or receive it into their grounds, as they have occasion for it. And truly it brings such fertility to all the Country, and facility to the tilling of it, that when they have sowed, either they put their sheep into the fields to tread in the seed with their feet, or else they turn over the earth lightly upon it with a small plow, and without any more returning to their husbandry until four or five months after, they do in a short time without any cost or loss reap a world of corn. In other Countreyes they husband their lands with great pains and charge, but the *Egyptians* alone with little labor and less cost do behold a most plentiful return of that they have sown. Their Vines also being watered in that manner do yield abundance of wine; and their grounds left for pasture do thereby become so full of grass, that their sheep do bring forth lambes twice a year, and are shorn as often. This increasing of the waters of *Nilus* seems marvellous to them that see it, and incredible to them that hear it spoken; for it is the only river amongst all others that rises so in Summer, as that it overflows all *Egypt*, whereas others do then fall and decrease; and likewise it is that alone which diminisheth in Winter, when as the others do then swell most, and grow greater. Now the Land of *Egypt* is a flat and plain Country, and whereas the Towns, Villages, and Cottages are fortified with banks against the inundation of the River, they seem to look upon as if they were the Islands, named *Cyclades*. All the wild beasts, that abide in the fields during the time of the rising of *Nilus*, are drowned, and they that escape fly unto the hills and highest places. As for their Cattel, they are in the mean time shut up in stables, and fed with such provisions as are before-hand prepared for them by the husbandmen and shepherds, who being now idle do nothing but feast, and live at their ease.

The time of the increasing of *Nilus*.

The *Egyptians* husbandry.

Now

Now for as much as at the beginning the inhabitants of *Egypt* were much troubled and molested by this inundation of *Nilus*, the Kings deputed certain persons to observe and measure the rising of it in the City of *Memphis*, who thereupon gave intelligence by letters unto all the Towns and Villages throughout the Land, how many foot, or how many inches, the water of the River was increased in height, and likewise at what time it began to abate and decrease; by which means the people, freed from their former care, upon the sight of the height of the river, and of the decrease thereof, understood what the future fertility would be, regard being had to the precedent years. Howbeit the cause of this inundation being unknown, hath put many Philosophers and Historians into much doubt, and contrariety of opinions, whereof we will speak a little, to the end we may neither exceed the order of the History, nor leave a thing so much debated and sought after unmentioned.

None of the old Writers ever durst treat of the rising of *Nilus*, of his fountains, of his mouths through which he enters into the sea, nor of other things, whereby, as the greatest of all the rivers of the world, he comes to be different from the rest, although they have sometimes in their books made mention of small rivers and torrents. Others, endeavoring to give a reason of the said things, have very much swerved from the truth. For they, which were in the time of *Hellanicus*, *Cadmus*, and *Hecataeus*, and all those which have written thereof, have wandered from the truth unto fables. Yea *Herodotus*, who wrote an History of many matters, desiring to give a reason of them, is contrary and repugnant to himself: *Xenophon* also, and *Thucydides*, whose Histories are approved for true, were never in *Egypt*; and they which have followed *Ephorus*, and *Theopompus*, who above all others have curiously enquired after these things, have nevertheless been abandoned by the truth. And truly all of them have failed, not only through negligence, but also for want of knowing the situation of Countries and regions: For from the first and most ancient times unto *Ptolomeus Philadelphus*, none of the *Greeks* ever passed not only so far as into *Ethiopia*, but they had not so much as the knowledge of the mountains of *Egypt*, so difficult and dangerous was the passage over them for to go into *Ethiopia*: But this same *Ptolomeus* was the first of all, who (entering into *Ethiopia* with a *Greek* army) diligently sought out the situation of all that region: Wherefore the ignorance of places hath been the cause of the fault which they have committed, who intreated of them before.

The head and
source of *Nilus*.

Of the head then and source of *Nilus* there is none found until this present which hath written, that either he had seen it himself, or had heard any other affirm that he had been upon the place, and seen it, which is the reason why they have not written of it but by conjectures and opinions; although the Priests of *Egypt* maintain, that the River of *Nilus* hath his source and beginning from the great Ocean Sea which invirons all the world, but they have no certain testimony thereof, but intermingle things certain with those that are incredible, giving nevertheless some reason for it, but such as are hard to be

be-

beleeved. The *Troglodytes* who to shun the heat inhabit on the highest mountains (and are commonly called *Volgios*) do say, that beyond them there are certain watry countries full of marishes and springs, from whence, for the multitude of them joyned together, they conjecture and think the River of *Nilus* flows. But to the inhabitants of the Island of *Meroe*, whose opinion ought to be more credible, in regard they are neerer to those Springs, the beginning of *Nilus* is so uncertain, that they name it *Astaphon*, which is as much as to say, water coming out of darkness, and have surnamed the said river so from the ignorance of the place whence it springs. But as for us, that seems to come neereſt to the truth, which is furtheſt from all fiction.

Now we are not ignorant, but that *Herodotus*, who hath written that *Nilus* paſſeth through the Eaſtern and Weſtern *Libia*, doth ſay and maintain, that the *Naffamones* have more curiouſly ſought out the ſource and beginning of *Nilus* then any other Nation, and thereupon they do affirm, that it ſprings from a certain Lake, and thence runs and deſcends into *Ethiopia*: nevertheleſs we will not give credit therein, either to the *Libians*, although their opinion be likely enongh; or to the Hiſtorian, alledging uncertain things. But becauſe we have already ſpoken ſufficiently of the ſources and courſe of *Nilus*, we will now intreat of the cauſe of his riſing and inundation.

*The diverſity of opinions touching the inundation of Nilus,
and his increaſe.*

The Philoſopher *Thales*, who was reckoned amongſt the ſeven *Sages* ſaith, That the blowing of the *Eteſian* winds do keep back the river *Nilus* from running into the ſea, and how by the means of that repulſing of his waters, all the land of *Egypt*, which is a low and plain Country, comes to be overflowed. Which reaſon, although it ſeems to have ſome colour of truth, is notwithstanding very eaſily confuted as falſe; for if that were true, all other rivers, thoſe *Eteſian* winds blowing, would be augmented for the ſame occaſion; and becauſe that falls not out in the other parts of the world, there is need of ſeeking out another truer cauſe. *Anaxagoras* the Phyſician, holds that the melting of the ſnow in *Ethiopia* is the true cauſe of the inundation of *Nilus*, with whom his diſciple *Euripides* agrees, there where he writes how that river encreaſes when the ſnows of *Egypt* do melt; which reaſon may alſo be eaſily contradicted, ſince it is manifeſt to every one, either that there are no ſnows in *Ethiopia*, in regard of the great heat which is there, or that there are, eſpecially in the places neer to which *Nilus* begins his courſe, continual froſts and cold: And if any one will maintain, that there is abundance of ſnow in *Ethiopia*, yet muſt he confeſs notwithstanding, that that cauſe is not ſufficient enough; for it is certain that every river, which increaſes by the melting of ſnow, yields a ſoft cold wind, and a thick and cloudy air; but *Nilus* alone amongſt all others produces neither clouds, nor cool wind. *Heroditus* ſaith, that *Nilus* of his own nature is ſuch as he is ſeen to be in the time of his increaſe and inundation

Winds blowing out of the Eaſt during the Canicular days.

undation, and that in the Winter, the Sun descending towards *Libia* draws the humor of the water to him, for which cause the said River decreaseth at that time, contrary to his nature; but in Summer the Sun returning towards the Pole Artique, the Rivers, as well of *Greece*, as of other such like places, do diminish and dry up; whereby he would infer, that it is not a thing to be marvelled at, if *Nilus* increaseth in Summer, and decreaseth in Winter. Howbeit if it were so that the moisture of the river of *Nilus* should be attracted in the Winter by the heat of the Sun, it would then necessarily follow, that the like should befall the other rivers of *Libia*, and that their humidity being dried up they should grow less in winter; but as this is far from truth, so is the error of the writer plainly discovered. Withall, the rivers of *Greece* do not augment in winter because the Sun is far from them, but by reason of the great continuance of rains. *Democritus* the *Abderite*, doth not say that the increase of the waters proceedeth from the snows of the South, as *Euripides*, and *Anaxagoras* do affirm, but from those of the North; for he saith, that the great heaps of snow, congealed during winter in the Northern Regions, do melt in Summer, and that of the vapors arising thence many thick clouds are ingendred on the tops of mountains, which being carried by the *Etesian* winds to the highest of them, such as those of *Ethiopia* are, and there converted into rain, they are the cause of great and continual showres, by means whereof the river of *Nilus* (when those winds blow) doth rise and increase. Which opinion may be easily rejected, if one will but consider the time wherein the *Etesian* winds do blow; for *Nilus* (as we have said before) begins to rise in the Summer Solstice, at such time as those winds are in a manner down: Now when reason overswayes opinion the wit of the writer is to be commended, but yet for all that, credit is not to be given thereunto. I will pass by that which is evident, namely that the *Etesian* winds come not rather from the North, then from the West; for *Boreas* and other Northerly winds, are not alone called *Etesians*, but those also which blow out of the West in Summer: And to say that the same happens not but in the mountains of *Ethiopia*, would be not only reproveable, but also unworthy of belief. *Ephorus* labours to give a newer reason for it, but very far from the truth; for he saith, that the earth of *Egypt* being raised up by the inundation of *Nilus*, the bottom of it remains naturally dry, and spongeous, and that there are found in divers parts of it many great overtures and hollow places, whereinto the water of the river doth in the Winter time sink, which in the Summer time breaths out of the earth again as it were a sweat, from whence the increase and inundation of *Nilus* do proceed. But this Author doth not only shew that he was ignorant of the places and nature of *Egypt* himself, but that he had not heard any man speak thereof which knew them: For if the River of *Nilus* took his increase from the Land of *Egypt* it self, there would be no inundation above the said land on rocks and mountainous places, whereas the said River, descending from the Country of *Ethiopia*, is for the space of three hundred, threescore, and fifteen leagues

leagues in the same height and increase above *Egypt*, as when he enters into it. Furthermore, if the course of *Nilus* should be made less by the little earth which it spreads over the Land of *Egypt*, it would be impossible for those overtures and hollow places, which are not but on the supercifices of the earth, to receive and swallow up so great an abundance of waters. Likewise, if the current of the said River should be made lower by the earth which it spreads over the said Land, it would come to pass that those overtures and hollow places would be higher then the course of it, and so it should be impossible that from them should issue such abundance of water. On the other side, if the River of *Nilus* holds the highest place, it is not possible that the course of the water should from the lower hollow places be carried upward. Who is he that will believe it to be feasible, that the small streams, which flow out of so little a quantity of earth, should add so great an increase of waters to this River, as that it should cover and drown all the Country of *Egypt* therewith? I will pretermitt also, how this reason will be found apparantly false, that in so little earth spread abroad, such a quantity of water can be comprehended; for certainly the River of *Meander* draws along with it very much earth in the regions of *Asia*, through which it passeth, and yet there is not found any such increase of waters in it, as in that of *Nilus*. In like manner the Rivers of *Achelous* in *Acarmania*, and *Cephisus* in *Bæotia*, descending from the *Phoceans*, have added so much earth unto those Countreyes, as it may be tilled and sowed: By all which the error of the Author may evidently appear, and therefore ought no man to seek for truth in him, seeing his opinion is seldom found true.

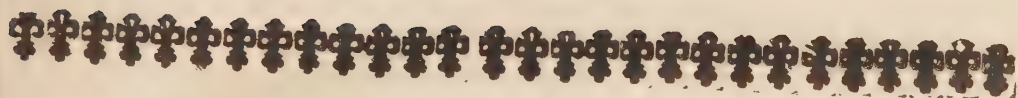
Some Phylosophers of *Memphis* have endeavored to render a reason of this increase of *Nilus*, which is not so much to be convinced, as not to be approved of. And they hold, that the world is divided into three parts, whereof the one is inhabited by us; the other is seated just opposite unto us; and the third, which is inhabitable, and burnt up with the heat of the Sun, is in the Country of *Thebais*.

Now if *Nilus*, say they, did increase in Winter, his source would be in our *Zone*, because it rains there very much at that time; but for that his increase arrives in Summer, it is very probable, that then it is Winter in the *Zone* that is opposite to us; and that the great abundance of waters, descending from thence at that time, is the cause of that increase of *Nilus*. They further affirm, that there is no access to the head of this River, for that springing in the opposite *Zone* he runs through inhabitable Countreyes, whereof, say they, is a witness the exceeding sweetness of his water, proceeding from his passage through hot places and burnt with the Sun, and for that cause is he sweeter then any other River, it being the nature of heat to give such a taste to water. But the confutation of this opinion is very evident; for it is impossible that the River should come up unto us, from that part of the world which is opposite to us, especially if the world be round. And if any one will labor to subvert the truth with arguments, the nature of things

is repugnant thereunto. But these same, to the end they may seem to understand it well, have set Desert and inhabitable places between, to keep their opinion from being convinced by manifest and apparant reason. Now it is requisite, that they, which will assure a thing for true and certain, should give some testimony to it, or should prove it by principles already admitted and received: For even as, according to their opinion, *Nilus* alone amongst all Rivers comes unto us from that part of the world, so should all other Rivers descend from it, as it happens in our Regions. Touching the cause which they alledg of the sweetness of the water, it is altogether without appearance of reason; for if the River should receive that sweetness from its being decocted by the heat of the Sun, it would produce no great creatures, nor have in it those many kind of fishes and strange beasts which it hath, for all water alienated from its nature produceth nothing: And because the nature of *Nilus* is clean contrary to that, we are to beleieve that such reasons given for the increasng of it are no way true. *Inopides* of *Chios* writes, That waters are in the earth cold in Summer, and hot in Winter, as is found in deep wells, the water whereof is in time of heat exceeding cold, and hot when the season is very cold; and that it happens so not without cause to the River of *Nilus* to be low and little, because the heat of the earth is consumed by the Country of *Egypt*, being full of humidity; and doth without any impediment increase in Summer, because *Egypt* is without rain, and for that then the earth cannot suck up the water of the River. But this answer may be returned to *Inopides*, that many Rivers of *Libia* in course and mouths like to *Nilus*, are not for all that like to him in his increase and inundation, as being high in Winter, and low in Summer; from whence it may be argued that his opinion is not right. *Agathargines* of *Gnydos* comes neerer to the truth, when he saith, that every year from the Summer solstice to the equinoctial of Autumn, it rains continually in the mountains of *Ethiopia*, and that therefore it is no marvel if *Nilus*, according to his nature, runs along in Winter only with the waters which proceed from his source, and that he increases in Summer by reason of the said rains: Now although none hath hitherto given a certain reason of the cause of the said increase, yet is not the opinion of either of them to be contemned; for we see many things to be done against nature, whereof it is hard to know the true cause. And of this many things serve for an argument which are done and happen in some parts of *Asia*; such as the great snows, which yearly for many days together, do after Winter is past cover the great mountains of *Scythia* neer to *Caucasus*: Likewise in the Countries of *India*, which are towards the North, there falls in a certain season of the year a huge quantity of hail of incredible bigness: And about the River of *Hidaspes* in the beginning of Summer it rains continually, and soon after it does so in *Ethiopia*. I shall not be then too far from the truth when I shal say, that the continual rains, descending from the mountains of *Ethiopia* neer unto *Egypt*, do cause the increase of the river of *Nilus*; the rather for that the strangers, which inhabit those mountains, do witness so much. And albeit that which is said of the nature of *Nilus* be contrary

Diodorus his
opinion concerning the
course of the
inundation of
Nilus

to the things that are in our Countries, yet is not less credit for all that to be given thereunto, for we see that the South wind brings rain to us, and to the *Ethiopians* fair and clear weather; and the North winds are in *Europe* strong and vehement, but in *Ethiopia* weak and faint. Now to the end we may not exceed the manner of writing, there is hitherto enough said of the increase and inundation of *Nilus*, so that having divided this first book into two Treatises, we now to keep a mean, will enter upon the second, wherein we will treat of the ancient Kings of *Egypt*: and of the things which first of all were done there in the primitive times.



E 2

THE



27

1791
The first of the year
was a very dry one
and the crops were
very poor. The
winter was also very
cold and the
spring was very
late. The summer
was very hot and
the autumn was very
dry. The year was
very bad for the
crops.

1792

1793

1794

1795



THE
HISTORY
OF
Diodorus Siculus.

The Second Book.

The Proem.

IN the former Book is contained, as it were, a Proem of the whole work; and all that the Egyptians have written of the Creation of the world, of the first beginning of things; of their Gods, of the Cities that were built in their names; of the first original of men, of their manner of living, of the honor and glory of them amongst those, which were held to be immortal, and of the sumptuous edifices that were reared to their memory. Then is there a description of the situation of Egypt, of the almost incredible things that are reported of the River of Nilus, and of that likewise which the Historians and Philosophers have delivered concerning it, and of the difference and contrariety of them that have written thereof. Now it rests that the second Book, continuing the order of things before spoken, should recount the noble acts and achievements of the ancient Kings of Egypt until the time of Amasis, beginning at the first manner of the Egyptians living.

CHAP. I.

Of the noble acts of the Kings of Egypt until the time of Amasis, of their Sepultures, Piramides, and great riches.

THe Egyptians have left us in writing, that Herbs, Roots, and Colewort leaves growing wild in Fields and Marishes, after they had approved of their taste, were at the beginning instead of all other meat unto them; and that the herb *Agrius* was, in regard of its sweetness, and the commodity which it brought both to Men and Horses, first of all in use. And even at this day

day, in memory of the profit that came to them by it, do men gather and carry it in their hands when they go to make their prayers unto the Gods; having an opinion that man is a muddy and moorish creature, which they conjecture, as well from his base and natural extraction, as from that he hath more need of moist, then dry meats. The *Egyptians* say further, that fish was next in use amongst them by reason of the great abundance which the River of *Nilus* yieldeth, especially, when decreasing, he returns to his former channel: And that afterwards some of them feeding on the flesh of Cattel, wore the skins of them in stead of cloaths; making their houses of reeds, and thereof do the marks and conjectures remain still amongst the shepherds of *Egypt*, who until this present make no account of any other dwelling then that which is covered with thatch. But after that such a kind of living had continued a long time amongst the *Egyptians*, they began to nourish themselves with other fruits, amongst the which they made them bread of *Loton*, the invention whereof was by some attributed to *Isis*, and by others to one of the most ancient Kings of *Egypt*, named *Menas*. But the Priests of *Egypt* hold, that *Mercury* was the first inventer of Arts and Sciences; and the Kings of *Egypt* of things requisite for the sustenance and life of men: And for that cause were not Kingdoms left anciently to the children of those which had raigned, but to those who were known to have contributed most to the happy life of the people, who had power at that time to create them Kings, either for the common good, or because it was found written in their sacred books that they were to do so. Of these Priests some have fabulously delivered, that the Gods, and Demi-Gods raigned first in *Egypt*, for the space of eighteen thousand years, or little less, and that the last of them, named *Orus*, enjoyed the Kingdom after his mother *Isis*; furthermore, that after those Gods, men had reigned there five thousand years compleat when as we went into *Egypt*, which was in the hundred and eighty Olimpiad, *Ptolomeus* then rainging, called *Dionysius* the ninth.

Bread made
of *Loton*.

The *Ethiopians*
raign over *E-*
gypt 36 years.
The *Persians*
135 years.

The *Macedo-*
nians 276
years.
Four hundred
and seventy
Kings, and
five Queens
in *Egypt*.

The Land of *Egypt* hath been for the greatest part of time, under the Rule of the native Kings of that Country, and for a little while under that of some *Ethiopian*, *Persian*, and *Macedonian* Princes; whereof four have been of *Ethiopia*, which have raigned there, not successively, but at several times, for the space of six and thirty years, or there about. The *Persians*, under the conduct of their King *Cambises*, who by arms reduced all *Egypt* under his subjection, raigned an hundred, thirty, and five years there; but the *Egyptians* at length revolted from them, for their insolencies, cruelties, and irreverence to the Gods of that Country. The last, which were the *Macedonians*, and their successors, held the Empire of the *Egyptians* two hundred seventy and six years. Now besides these same, all that have raigned over and above were *Egyptians*, to the number of four hundred, threescore and ten men, Kings; and five women, Queens; as it hath been left in writing in the sacred books, which were made by the Priests, containing the greatness, magnificence, nature, manners, age, and excellent deeds of each of those Princes. But in regard it would be too long and tedi-

tedious a matter for us to write of every one of them in particular, we will frame our History of such things only, as shall seem to be most worthy of memory.

The first then, that reigned in *Egypt* after the Gods, was *Menas*, *Menas* the first King of *Egypt*. who taught his people to worship those Gods, to offer sacrifices unto them, and afterwards to trim up beds, to furnish tables with variety of dishes, and to accustom themselves to pleasures, and a way of life more delicate and civil: But all this, say they, was abrogated a long time after by King *Gnefactus*, the father of *Vecchoris* the wife, upon this occasion, leading his Army into *Arabia*, he came to be so distressed for victuals in barren and Desert places, that he was glad to fall to such homely cates as he could find amongst the Country Peasants, which proved so savory to his taste in that extremity, as he ever after abhorred that delicate and costly fare, which had been used by the former Kings. And *Gnefactus* was so well pleased from thenceforward with a poor and simple diet, and lying on a mean and hard bed, that he commanded the same to be recorded in the sacred books, and laid up in the Temple of *Jupiter* at *Thebes*. Now this was the cause, say they further, why the glory and honor of *Menas* is not come to our times.

The line of this *Gnefactus*, namely fifty two Kings, held the Kingdom of *Egypt* after him for the space of a thousand and forty years, of whom there is nothing worthy of memory extant.

Busiris reigned afterwards in *Egypt*, and eight of his successors, the last of whom, named also *Busiris*, built a great City, which the *Egyptians* called the City of the Sun, and the *Greeks* *Thebes*, whereof the Walls contained about nine leagues in circuit; In it he erected many great Edifices and sumptuous Temples to the Gods, most gorgeously and beautifully adorned, and caused the houses of private and particular persons to be framed of four or five stories height, rendring the said City the goodliest and richest, not only of *Egypt*, but of all others in the universal world.

Of this City, renowned over all for the greatness, power and excellency thereof, the Poet *Homer* speaks, when he saith, that *Thebes* of *Egypt* is a City full of goodly buildings, having an hundred Gates, and two hundred men at arms, gallantly mounted on Horses and Chariots at each of them for the defence of the City. There are some notwithstanding which maintain, that this City had not an hundred Gates, but a great number, besides the stately portals of Temples, and that therefore they were said to be an hundred, namely many Gates.

Out of this City anciently went twenty thousand Chariots to the Wars; and along the River, between *Memphis* and *Thebes* towards *Libia*, were an hundred stables, in each of the which above two hundred horses could stand, the ruines and signs whereof are at this day to be seen.

We have heard, that not only this King *Busiris*, but many also of those which reigned after him, did wonderfully adorn this City with many rich and sumptuous ornaments, and beautified it with sundry gifts of

The City of the Sun, or *Thebes*, nine leagues in circuit.

An hundred Gates in *Thebes*.

Stables for 20000 Horses.

of Gold, Silver, Copper, and Ivory; as also with statues, like unto Collofsees and Oboliques, made of one only stone: So as it is most certain, that there hath not been a City under the Sun adorned and enriched like that. For of four Temples that were built there of a marvellous beauty and greatness, one, which was the most ancient, contained almost a league in circuit; and the Wall of it was an hundred and twelve fadome and an half high, and four broad.

They say moreover, that the riches of the ornaments was correspondent to the magnificence of this so great a Temple, although the workmanship thereof, and charge of making it was more then wonderful. This building hath continued until our time; but the Gold, Silver, Copper, and those stately Statues were carried away by the *Persians*, at such time as *Cambises* burnt the Temples of *Egypt*. And they carried away not only the chiefeft ornaments of things out of *Egypt* into *Asia*, but the very Artisans themselves, with whose Art and workmanship they built their magnificent Palaces, as well in *Persepohs*, as in *Susa*, and *Media*. The abundance of Gold and Silver, that was in *Egypt*, was so great, as that little Gold, which ran out of the fire whereby all things were consumed there, was found, upon the weighing of it, to amount unto three hundred talents, and the Silver unto two thousand and three hundred.

An incident of King Simandius his Sepulcher.

THE Sepulchers of the ancient Kings of *Egypt* were made with such wonderful Art, as their successors could not make the like. The Priests of *Egypt* relate, how they find in their sacred books, that there were seven and forty sepulchers of their Kings; of which in the time of *Ptolomeus Lagus* were but seventeen remaining, and of those, part were spoiled and consumed when as we went into *Egypt* in the hundred twenty and four *Olimpiad*. Which things are not only delivered by the *Egyptian* Priests, but also many *Greeks*, and amongst them *Hecateus* (who coming to *Thebes* in the time of *Ptolomeus Lagus* wrote the History of *Egypt*) are therein of our opinion. And especially the said *Hecateus*, declaring in particular the manner and order of the first Sepulchers of the Kings, (wherein it is said that the Concubines of *Jupiter* were interred) writeth, that the Sepulcher of *Simandius* contained aboved half a league about; at the entrance whereof was a Gate made of Porphiry, four hundred and eighty foot long, and six hundred seventy and two foot high; next unto which was a square Gallery of stone five hundred and forty foot every way: In it on the top of the pillars were bastions after the antique fashion all of one stone four and forty foot high, and the covering was all of stones ten foot broad, enriched with a number of Azure stars: Forth right was another Gate like to the former, but fuller of work and sculpture, where were three great Statues of one only stone a piece, the workmanship of *Memnon*; the one of them, representing the King sitting, surpassed in bigness all the Statues of *Egypt*, for the measure of his foot was almost twelve

*Memnon the
Sculptor.
A huge statue.*

twelve foot; the other two were less, reaching but to his knee, the one set on his right hand and the other on his left, for his mother, and his daughter. This work was wonderful, not only for the greatness of it, but for the Art that was observed in it, as also for the excellency of the stone, wherein, as huge as it was, there was not so much as a brack, or any blemish. Upon it was written,

Simandius King of Kings am I.

Now if that any one desires to know,

Or more of me, or where 'tis I do lie,

Let him then strive my high deeds to outgo.

The Epitaph
of Simandius.

At the said second Gate there was moreover an Image of his mother of one only stone, thirty foot high, having upon her head three Crowns, in sign that she was the daughter, wife, and mother of a King.

Neer to that Gate was another Gallery more magnificent then the former, in regard of the variety of the sculptures, where was ingraven the war, which King *Simandius*, with four hundred thousand foot, and twenty thousand horse, made upon the *Bactrians*, who were then under the obedience of his sons, that were up in rebellion against him; and this portraiture was divided into four parts, according to the order of his Army. The first Wall contained the siege of the *Bactrians* City, on that side where the River bears upon it, and the manner how the King, fighting against some of his enemies, did with the assistance of a Lion put them to flight. Some Historians hold this to be a true story, and that the King in his victories used the help of a Lion, brought up tame by him: Others say, that in regard of the great corporal force which a Lion hath, the King would by the resemblance of that beast signifie the strength and vertue of his body and courage. On the second Wall was ingraven the prisoners, which the King had taken, described without hands, and without privy members, as a note of infamy on them for their cowardly hearts, and feeble bodies. On the third Wall were the sacrifices and tryumphs of the King, upon the subduing of his enemies, most excellently ingraven and painted. In the middle of the Cloister were two huge Statues of one only stone forty foot high, upon the which the three passages into the Cloister opened. Neer to those Statues was as it were a Court-house born up on pillars, four hundred and eighty foot square; and in it were many figures of wood, which represented both those that pleaded, and those that looked upon the Judges pronouncing sentence; those Judges, to the number of thirty, were ingraven on a part of the Wall, and in the midst of them the President, about whose neck hung the picture of truth, having his eyes half shut, and about him a great heap of books. By these Images were signified, that Judges ought to be upright and uncorrupt, and that the President ought to have regard to nothing but the truth. Then was there a Gallery full of rooms, and in them many kind of delicate meats ready drest. Lastly, high above all the rest was the picture of King *Simandius* painted with divers colours,

An incredible
vast sum.

lours, offering to God the Gold and Silver which he had drawn year by year out of his Gold and Silver Mynes, whereof the whole sum was inscribed there, amounting in all unto thirty and two thousand millions of Crowns.

The sepulture
of Simandius.

A circle of
Gold 365 cu-
bits about, and
a foot and an
half thick.

Next after was the sacred Library, at the entrance whereinto this was written, *The Medicine of the Mind*. In this Library were the Images of all the Gods of Egypt, and that of King *Simandius* offering such oblations to each of them as were belonging to them, shewing that *Osiris*, and his successors had contributed very much to the instruction of the people, as well by the reverence which they bore to the Gods, as for the justice which they exercised amongst men. Adjoyning to this Library was a very fair room, and in it twenty beds, to eat upon, richly furnished, and dedicated to *Jupiter* and *Juno*, as also the Statue and Image of the King, where his body was seen to lie interred. Round about this same were many Tabernacles painted all over with the resemblances of those beasts which were proper for the sacrifices of the Egyptians, all of them ascending towards the sepulcher. The Tomb was invironed with a Circle of Gold, that was three hundred three-score and five cubits about, and a foot and an half thick; in it were described from cubit to cubit the three hundred three-score and five days of the year, the course of the Stars, and what they signified according to the observation of the Egyptian Astrologers; but this Circle of Gold, say they, was carried away at such time as *Cambises* and the Persians possessed the dominion of Egypt. This monument of *Simandius*, was not only more sumptuous, but also more manificent, and of a more excellent workmanship, then all the rest.

The Egyptian
Thebans Inven-
ters of Philoso-
phy & Astro-
logy.

Now the Thebans do publickly vaunt, that they are more anciently then all others, that Philosophy and Astrology was first invented by them, and that the scituation of their Country hath greatly helped them for the understanding of the motion of the Stars in their setting and rising; and therefore they measure the days, not by the Moon, but by the Sun, making the month of thirty days, and so they perfect the whole course of the year, by adding five days and a quarter to the twelve months, without interposing intercalair months, and subtracting days, as some of the Greeks do. They have so diligently sought out the defects and Eclipses of the Sun and Moon, that thereby they have first of all prognosticated things to come.

A continuation of the History.

Ogdus,
Memphis built
by Ogdus.

King *Ogdus*, furnamed *Uchoreus*, descending from this *Simandius*, built *Memphis*, containing in circuit about ten leagues, the fairest and chiefeft City of all Egypt, scituated in the most opportune and convenient place of all the Country, there whereas *Nilus*, divided into many parts, makes the form of the letter *Delta*; so that being as it were inclosed by the River it opens or shuts the passage to them that would sail upward. It is a very strong City, and well seated; for against *Nilus*, which runs along by it, there are on the South side very high

high and great banks, which serve both for a defence against the inundation of the water, as for a rampart against any enemy that would attempt it on the lands side: on all the other sides there is a great and deep Lake, which being filled by the rising of the River, that enters into it on all parts of the City, except where the banks are, it renders it very strong, and well fortified. So good and commodious a seat then did the founder of this City chuse, as the other Kings his successors, leaving *Thebes*, built Palaces and houses in it; wherefore from thence-forward the magnificence of *Thebes* decreased, and that of *Memphis* increased, until the time of *Alexander of Macedon*, who built *Alexandria* a City after his own name neer to the sea; which all the Kings of *Egypt* ever since have labored to augment, some of them enriching it with many goodly things, and with many oblations offered to the Gods, so that it is accounted for the first or second of all the world: But we will speak of it hereafter apart.

After that *Ogdus* then, the founder of *Memphis*, had caused that bank and lake to be finished, he built a Palace, nothing inferior to those which since have been elsewhere made, but for all that no way equal to those, for magnificence and ornament; which had been erected by the former Kings his predecessors. For indeed the *Egyptians* have never made any account of the present life, but contrarily have greatly esteemed the glory of the future, which cannot be acquired but by virtue: And they call our houses Inns, as a place where we cannot long remain, and the sepulchers of the dead, everlasting habitations, because the abiding in hell is infinite; Wherefore they contemn the great curiosity in building of houses, and place all their care and study on the magnificence of sepulchers.

Some will have it, that the City of *Memphis* was so named by the founder thereof from the name of his daughter, and have fabulously invented, that *Nilus* became enamoured of her, that in the shape of a Bull he forced her, that he had a son by her, whom the inhabitants, for his great virtue, called *Egyptus*; and that from him the Country *Egyptus* was so named: Moreover, that coming to reign he was most gracious, just, and in all things excellent; so that his virtue, and goodness towards every one, being generally known and applauded, he had the honor to be in that manner called *Egyptus*.

A long time after the decrease of this King *Egyptus*, *Miris*, the *Miris* twelfth of his succeeding race, held the Kingdom of *Egypt*, and built in *Memphis* the Porch, which is on the North-side, a work surpassing all others; and a little more then six leagues above the City he caused a lake to be made, wonderfully commodious and of incredible bigness; for it contained an hundred twenty five leagues in circuit; and the depth of it was in some places fifty fadom: So that who will regard the greatness of the work, and the infinite good which redounded to the *Egyptians* thereby, as also the wisdom and prudence of the King, he cannot be praised according to his merits. For whereas the rising and increase of *Nilus* is uncertain, and that according thereunto the land produceth greater, or lesser store of fruit, he caused this Lake to be made, as a receptacle for the water of the said increase, to the end

that when it rose too high, and that the waters stayed longer there then was needful, it might keep the Country of *Egypt* from becoming unprofitable by over much mud, and also that it might supply the defect of the water when it chanced to fail, for the better preservation of their and fruit. He caused a trench, above five leagues in length, and seed forty fadom broad, to be digged from the River of *Nilus* to the said Lake, in which the water of the said River being received and kept, might bring great commodity to the husbandmen, by sometimes opening, and sometimes shutting the sluice of the said trench, according to the increase of the water; which was not done but with a very great charge, for to open or shut the said trench costs fifty talents at a time. This Lake to the infinite benefit of the *Egyptians* continues in its intire even to this day, retaining the name of its founder *Miris*.

The sepulcher
of *Miris*.

This King *Miris* the twelfth after *Egyptus*, when he caused the said trench to be digged, left in the midst of it an high place, where he built his sepulcher, and erected there two Pyramides, fifty and two fadom high, the one for himself, and the other for his wife, and on them caused two statues of stone to be placed, seated in a throne; thinking by such works to render the memory of his vertuous deeds immortal. He gave the revenue of the fish, which was taken in that Lake, to his wife, as well for sweet ointments and perfumes, as for other things necessary for the adoring of her person; which revenue amounted to a talent of silver every day. And it is said, that there are two and twenty several kinds of fishes in that Lake, whereof it produceth so great a quantity, as it abundantly serveth all the strangers that come thither to salt it, although the number of them be very great.

The excellent
education of a
Kings son.

Sesostris, the seventh of the race of this *Miris*, coming to be King, surpassed all his ancestors in glory, and excellent deeds; now because not only the *Greeks* that have written of him, but also the *Egyptian* Priests, and they who chaunt out his praises, do not agree well together, we will only deliver that of him which is likely to be true, both for their concurrence in opinion, and for the marks yet remaining thereof. After the birth then of this *Sesostris*, his father performed a commendable act, and worthy of a King, for assembling together out of all *Egypt* the children, which were born on the same day as his son was, he caused them all to be brought up and taught the same good disciplines and exercises with him, thinking that by being thus educated and instructed together, their love to one another would be the greater; and that they might be the more hardy and fitting for the Wars, he inured them to continual labor and pains taking, for not one of them was permitted to eat a bit of meat till he had run eleven leagues, or more; by which exercise he became a strong and lusty man of body, and courageous and stout of heart.

First of all then *Sesostris*, being sent into *Arabia* with an Army of such as had been brought up with him, and that had been always exercised in hunting, and used to suffer hunger and thirst, reduced under his obedience that whole Nation, which before had ever been free, and unaccustomed to subjection. Passing afterwards into *Libia*,
he

he subdued the most part of it, being yet a very youth. Now coming, after the decease of his father, to succeed him in the Kingdom of *Egypt*, he was carried by the thought of what he had already atchieved ^{*Sesostris* the great.} to aspire unto the making of himself King of all the World: Howbeit there are some which say, that he was exhorted thereunto by his daughter *Atbirtia*, who full of understanding and prudence remonstrated unto her father, that he might easily with such an Army command over all men living. Others affirm, that she being expert in the Art of Divination knew all future things, as well by the course of the Celestial signs, as by sacrifices. Many others maintain, that *Vulcan*, after the birth of *Sesostris*, appeared to his Father, foretelling him, that his son should be Lord of all the Earth, and how that was the reason why his father caused him to be educated in that manner before-mentioned with his Contemporaries, and accustomed to Royal things, to the end he might be the more worthy of possessing the universal Monarchy; and that *Sesostris* coming to be a man, and understanding the prediction of the God, with an invincible courage raised a mighty Army for that purpose. But first of all, that he might the more easily bring his design to pass, he gained the love and goodwill of all the *Egyptians*, as well thereby to induce the men of War to undergo the danger of death under the conduct of their Leaders and Commanders, as to keep those which he left in *Egypt* from plotting and attempting ought against him: And to that end he labored to win them by benefits, giving to some mony, to some lands and possessions, remitting unto others the penalties they had incurred, obliging both the one and the other unto him by his effability, courtesie and good words, letting many go unpunished for the offences they had committed against his Royal Person and Dignity; and discharging all the debts of those which had borrowed mony of others, the number of whom was infinite. Moreover, this King *Sesostris* divided all *Egypt* into thirty and six Provinces (which were called Provostships) establishing in each of them a Pretor, as well to receive the Kings mony and tributes, as to look diligently unto all things that were requisite and profitable for every of those Provinces. After this, he made choice of the ablest and strongest men of all the Land to serve under him for soldiers in his Army, to the end he might by their assistance the better accomplish that which he had determined and undertaken. And this Army of his consisted of six hundred thousand foot, twenty four thousand horse, and twenty eight thousand fighting Chariots; over all the which he established for Commanders the most part of them that had been brought up with him, men (as is before said) exercised for War, and from their childhood addicted to vertue, in number above seventeen hundred, and that bore a mutual and brotherly affection to the King, who on the other side had bestowed fertile Lands and possessions on them, to the end, that being furnished with all things necessary, they might without fear of want apply themselves the more freely to their employment in the Wars.

Things being thus ordained and prepared for his enterprize, he first of all assailed the most Southerly *Ethiopians*, and having vanquished them

Six hundred
thousand foot,
24000 horse,
28000 Chariots.

them in battel he constrained them to pay him tribute of Ebony, Gold, and Elephants teeth. Afterwards he sent his fleet, consisting of four hundred ships, into the Red Sea ; and he was the first that found out the use of Gallies, and that reduced under his obedience all the Islands of that Country, and all the sea coast even to the Indiaes. In like manner he subdued all *Asia* with his land Army, not only the people which were afterwards surmounted by *Alexander*, but other Nations also unto whom *Alexander* never approached ; for he passed the River of *Ganges*, running over all the Land of the *Medes* to the great Ocean Sea, and went beyond the Country of the *Scythians* even to the River *Tanais*, which separates *Asia* from *Europe* ; where leaving many *Egyptians*, neer the Lake *Maotis*, he gave beginning to the people of *Colchos* : The conjecture which they make of this Colonies descending from the *Egyptians*, is drawn from their childrens being circumcised after the manner of those of *Egypt*, for they observe that ancient custom of theirs, as also the *Jews* do. He compelled the remainder of all *Asia* to yield him obedience, and conquered the most part of the Islands of the *Cyclades* ; from whence marching into *Europe*, and passing through the Country of *Thrace*, he was in great danger of losing his Army, as well for want of victuals, as for the difficulty and roughness of passages. But putting an end to his expedition in *Thrace*, he caused divers pillars to be erected in the Countreyes which he had conquered, whereon was written in *Egyptian* letters, called Hieroglifiques, this ensuing.

*The King of Kings, Sesostris, did this Land,
By force of Arms subject to his command.*

Moreover, in those Countries by him subdued, which had carried themselves manfully and valiantly against him, he caused on pillars there erected the privy members of a man to be ingraven, and on others in those which had behaved themselves basely and cowardly, the privy parts of a woman ; giving thereby to understand the nature of the people which he had vanquished. In some places he caused his statue in stone, according to the age he was then of, to be set up, holding a bow and arrow above four cubits long. When as then he had shewed himself most gracious to all his subjects, and after nine years fully accomplished had quite abandoned the further thought of arms, he ordained to every Nation, which he had subdued, what tributes and presents they should yearly bring him into *Egypt*, whither returning with all the prisoners he had taken (whereof the number was infinite) and the pillage of Kingdoms he had conquered, he became farr more renowned for his so many high and glorious achievements then all the most famous Princes his Predecessors. Not long after he beautified and adorned all the Temples of the Gods of *Egypt* with the chiefest and most precious spoils of his enemies ; and rewarded his soldiers, that had served him well in his Wars, according to every ones merit ; nor were they alone enriched by this expedition, but all the Country of *Egypt* likewise flourished exceedingly with the great abundance which it had of all things.

Seso-

Sesostris having in this manner given a period to his Wars, bestowed on his Commanders, whose magnanimity was well known to him, all the Countries which he had conquered: and demanding nothing for himself but perpetual glory, he caused many fair and stately works to be made of an infinite expence, acquiring immortal praise to himself thereby, and assured security to the *Egyptians* for the future: And beginning first at the Gods, he caused a Temple to be erected in every City of *Egypt* to that God which was adored there, using for the building of them, not the labor of the *Egyptians*, but of those whom he kept as prisoners and slaves, causing it to be inscribed on all those Temples, that no *Egyptian* was forced to work in the making of them. It is said, that the *Babylonian* slaves, being tired with the continual pains they took in those works, and with the misery they endured, fell from their obedience to the King in the place where they abode neer the River of *Nilus*, and began to wage War with the *Egyptians*; and finally having divided the Territory which they had seized upon, amongst themselves, they built a City there, and called it *Babylon*, after the name of their Country; in the same manner, as they say, *Troy* was called, which is at this day still standing upon *Nilus*. For when *Mendans* failed from *Ilium* into *Egypt* with a great multitude of prisoners, the *Trojans* rebelling against him fought with him so long, till having recovered their liberty they founded that Town, which bears the name of their Country. Howbeit I am not ignorant, that *Ctesias Gnidius* hath written otherwise of these Cities, saying, that they, which came into *Egypt* with *Semiramis*, gave them the name of their Countries after they had built them. But it is hard to find the truth of these things, howsoever we have delivered that which is written of them, that they who come after us may chuse and follow the truth.

This King *Sesostris* also caused great mounts of Earth to be raised, whereupon he built certain Cities which before were seated in low places, to the end that the men and cattle belonging to them might be secured from the inundation of *Nilus*. In all the Country reaching from *Memphis* to the Sea he caused a great many Canals to be digged, by the means whereof that City might be the more abundantly furnished with victuals and other things by the easie and quick transportation of them thither; and which is of more importance, he therewith fortified all the places by which the enemy might enter into *Egypt*, for the greatest part thereof, that before was facile of access, was by the multitude of the Canals made more defensible, and harder to be invaded. He drew a Wall on the East side of *Egypt* towards *Syria* and *Arabia*, from *Pelusium* to the City of the Sun through the Desarts, fourscore and A wall of mar-
vellous length. fourteen leagues in length. He caused a ship likewise to be made of Cedar, two hundred and eight cubits long, gilded all without, and silvered within, whereof he made an oblation to the God that was chiefly adored at *Thebes*. Moreover, he made two square pillars of hard stone, each of them an hundred and twenty cubits high, wherein was described, both the greatness of his Empire, and the value of his demains and revenue, as also the number of the people and Nations which

which he had subdued. He placed also in the Temple of *Vulcan* at *Memphis* the Statues of himself and his wife, each of them made of one only stone, thirty cubits high, and those of his children twenty cubits height, upon this occasion following, after he had discharged his Army, and was not far from *Pelusium*, without any thought of War, and wholly given to rest, his brother, having invited him, with his wife and children, to a supper, plotted against his life; for after they were risen from table, and gone to their lodging, he set the chamber where they lay on fire with dry wood, which before-hand he had prepared for that purpose; now the flame beginning to appear, the Kings guard like men half drunk cryed out, and awaked the King, who holding up both his hands to Heaven, and praying to the Gods for the saving of his wife and children, escaped sound and safe from the fire, against the opinion of every one: Immediately whereupon he performed the vows, which he had made to the Gods, especially to *Vulcan*, as his chief deliverer. And whereas this King was famous for many great and noble acts by him done, this was reputed to be the most glorious and magnificent: That when those Nations which he had vanquished, together with those vnto whom he had given Kingdoms, and the Commanders which he had ordained for the guard of Provinces, were come into *Egypt* at the time assigned them, to offer him the presents and tributes due from them, though in all other things he did them honour, yet if he happened to go to the Temple, or went any where into the City, he caused four of them to be fastened to his Chariot, in stead of Horses: Shewing thereby, that no other King or Commander was to be compared to him in vertue or high deeds, seeing he had surmounted and overcome them all. Verily it seems, that this King hath surpassed all others that ever have raigned, as well in matters of War, as in gifts and oblation to the Gods, and in sumptuousness and excellency of works by him made in the Land of *Egypt*, where when he had raigned thirty and three years, his sight failing him

The death of
Sesostris.

he embraced a desired death. Now it is hard to find a name worthy of his vertues, for as he was a man of a most extraordinary high courage, and admirable not only to the Priests, but to all the people of *Egypt*, with the same magnanimity of mind, as he had atchieved so many glorious things, he bravely incountred death. And so great and lasting hath the renown of him been even to posterity, that when the *Persians* (many ages after) held the Kingdom of *Egypt*, *Darius*, the father of *Xerxes* going about to set up his Statue above that of *Sesostris* in the City of *Memphis*, the high Priest publicly contradicted it, and maintained to the said *Darius*, that his acts were not yet like to those of *Sesostris*. With which answer *Darius* no way offended, but rather well pleased with so free a speech, said, that he would endeavor to be nothing inferiour to *Sesostris* if he lived so long as he, desiring the Priest to confer his age with his acts, and how that would be to him a testimony of his vertue.

Sesostris the
second.

After the death of *Sesostris*, his son, taking upon him the Kingdom and name of his father, was in nothing an imitator of his glory and vertue,

tue, but he was afflicted with the same misfortune as his father; for having lost his sight, which either hapned to him by kind, or (as others have invented) for his impiety against the River of *Nilus*, seeking to turn his natural course, he was constrained to fly unto the Gods for succor, but notwithstanding that for a long time together he made many sacrifices unto them, yet was he not heard nor assisted till at the tenth years end, he received this answer, that he should first appease the God that was adored in the City of *Heliopols*, and then present himself before a woman that had never had to doe with any man but her husband; whereupon he began with his own wife, and having made tryal of I know not how many, he could find none that was honest, but only one Gardiners wife, whom upon recovery of his sight he married and caused all the others to be burnt alive in a Town of *Egypt*, which they of the Country afterwards called the sacred heap of Earth: Then rendring thanks to the God of *Heliopols*, according to the command of the Oracle, he erected two pillars there of one only stone a piece, eight cubits broad, and an hundred high.

After this King *Sesostris* the second, many raigned in *Egypt*, without performing any thing worthy of memory, unto a King, named *Amasis*, who ruled with more violence then any of the former; for he punished and tormented many of his subjects without cause; others he deprived of their goods and fortunes; and to all he was proud and intolerable. This cruelty was endured and dissembled (because there was no means of revenge) till that *Actisanes*, King of *Ethiopia*, came down into *Egypt* against him, and then was the hidden hatred to *Amasis* discovered, himself made a prisoner, and his whole Kingdom (by the revolt of the most part of his subjects) reduced under the obedience of the *Ethiopians* and *Actisanes*, who using his fortune moderately governed the *Egyptians* with great equity and justice; repressing theft by a new manner of way, without putting the malefactors to death, or letting them go unpunished; for having appointed a day of judgment for them, and assembled them all together in one place, he mildly condemned them to have their noses cut off, and to be banished to the uttermost parts of the Desert, and there caused a City to be built for them, named *Rinnocolura* from their cut noses, which being seated on the confines of *Egypt* and *Arabia*, is in want of all the commodities serving to mans life; for all the region about it is salt, and within the inclosure of the Walls of the City was but one Well, and that so brackish as it was utterly unprofitable: But he confined them to that place, to the end their neighbors should not be corrupted with their bad manners, nor their injuries to others be unknown; and that being reduced into a necessity of all things in such a Desert Country they should be constrained to seek out some means to live. These exiles then cleaving certain caves in two, which they found in the adjoyning fields, made nets of them, and set them up for a great space all along the Sea shoar, whereby they found means to live by feeding on the quails which they took, whereof great store flocks thither continually to prey upon the fish there.

This *Ethiopian* King being dead, the *Egyptians* after they had recovered

Amasis

Actisanes
King of *Ethiopia*, conquered
Egypt.

The punishing
of thieves.

*Miris, or
Maro.*

A Labyrinth.

*Cetes, or Pro-
theus.*

A covetous
King.

Chemmis.

vered their liberty, created one amongst them, named *Miris*, King, whom some surname *Maro*, a man altogether unfit for War; who made a sepulcher for himself, called the *Labyrinth*, certainly a very marvellous thing, and is hard to be imitated, not so much for the greatness, as for the cunning of the work; for they that enter into it, cannot come out of it again, unless they have a guide that knows the way exceeding well: Some say that *Dædalus*, going into *Egypt*, admiring the Art of this structure, made one like unto it for King *Minos* then reigning in *Candie*, wherein it is fabulously said, that the *Minotaure* was inclosed; but the *Labyrinth* of *Candie*, is not found now, being ruined either by men, or time; whereas that of *Egypt* hath continued intire even to this day. After the death of the said *Miris*, and of those that succeeded him to the fifth generation, *Egypt* then being without a King; they elected thereunto one of the worthiest and most vertuous persons amongst them, whom the *Egyptians* called *Cetes*, and the *Greeks* *Protheus*, and he reigned in the time of the War of *Troy*. This Prince, as they say, was skilful in divers Arts and Sciences, and used to transform himself into many several shapes, so that he seemed somtimes to be a beast, somtimes a tree, and then again a fire, or other such like thing, as the Priests themselves do report of him; who add further, that *Protheus* attained the knowledge of these things by his continual conversation with the Priests and Astrologers. But the custom which the Kings of *Egypt* then used, gave the *Greeks* occasion to feign these transformations; for they ordinarily wore on their heads, in sign of principality, the forepart of a Lion, of a Bull, or of a Dragon; sometimes a tree, a fire, or sweet odours, which served not only for an ornament unto them, but struck a kind of dread also, and superstition into those that beheld them. To *Protheus*, after his death succeeded his son, who imployed all the time of his life in nothing but gathering together, and heaping up treasures, by raising his revenue, and many other indirect ways: He was a man of so base and narrow a mind, that all his affection was set on covetousness, never doing any good, either to the Gods, or to his subjects; so that not like a King, but like a griping miser, he left behind him after his death, for all his glory, more Gold and Silver then all his predecessors, amounting in all to forty thousand talents. This too avaricious King had seven successors, so much given to their pleasures, that the holy books contain nothing worthy of memory done by them, except it were one of them called *Nileus*, from whom the River, which before was called *Egyptus*, was named *Nilus*, because he rendred it so commodious for the inhabitants by the many Canals that he made in divers necessary and opportune places.

Chemmis, the eight after *Protheus*, reigned fifty years in the City of *Memphis*, and there erected the greatest of the three Pyramides, which are reckoned amongst the Wonders of the World. These Pyramides are distant from *Memphis* on *Libia* side, seven leagues and an half, and about three from *Nilus*, which both for the Art and workmanship, are wonderful to those that behold them. The greatest of them

them is four square, each of the sides whereof is an hundred and four-score fadom at the bottom, and two hundred and forty high: Each side on the top is sixteen fadom, diminishing by little and little unto the point. The whole structure is made of a certain hard stone, and very lasting, for that Pyramide hath continued intire until now, for the space of almost a thousand years, and as others say above three thousand and four hundred; the stones thereof were brought from *Arabia*, a mighty way thence. This Pyramide was carried up with mounts of Earth, for at that time they had not the knowledg of making scaffolds, and engines proper to do it withall. Certainly it was a marvellous work, especially in a sandy ground, where there is no sign of any mount, or hewing of stone, so that this huge fabrick seems to be the work of Gods, and not of men: Wherefore the *Egyptians* have devised many strange things thereupon, saying, that those mounts were made of Salt and Saltpeter, which being afterwards liquefied by the inundation of *Nilus*, wholly decayed of themselves without any labor of man: But such an opinion is very far from the truth, for those mounts were made, and wrought continually, for the space of twenty years, in the building of this huge Pyramide.

Three hundred three-score thousand men wrought continually, for the space of twenty years, in the building of one Pyramide.

After the decease of *Chemmis*, his brother *Cephus* took upon him the Kingdom, and reigned fifty and six years; some affirm, that not his brother, but his son named *Chabreus*, succeeded him, which is most probable, because his successor, in imitation of his predecessor, erected the second Pyramide, like to the first both in structure and Art, but not altogether so great, for each of the sides are not above an hundred and forty fadom at the bottom. All the money that was spent, about the building of the first Pyramide, in Herbs and Oils only (for the workmen did eat nothing else) amounted to above sixteen hundred talents; the expence of the rest is not found in writing, neither is there any entrance into them, but only on one side. None of the Kings, that erected those Pyramides for their sepulchers, were buried in them, for the people were so incensed both by the great pains and labor they indured in making those works, and by the tyranny and cruelty which the Kings used towards them, as they either tore their bodies in pieces, or cast them out of their monuments, so that some of them commanded their domestical servants to hide their bodies after their death in some vile and obscure place, to the end they might by that means avoyd the fury and insolency of the people.

The second Pyramide.

The expence of herbs only in the building of the great Pyramide amounted unto 1600 talents.

To King *Chabreus* succeeded *Micerinus*, whom some have called *Cherimus*, the son also of *Chemmis*, that built the first Pyramide: This *Micerinus*, prevented by death, did not finish the third Pyramide by him begun, which contained an hundred and twenty fadom at the bottom, and the Wall of it, for four fadom high, or thereabout, was of black stone, like to that of *Thebes*, the rest of the same stone as the other Pyramides; but this same was as well for the greatness,

Micerinus.

The third Pyramide.

as for the workmanship, and cost of the materials, inferior to the rest. There was on the North-side of it inscribed the name of the Author *Micerimus*, who abhorring the inhumanity of the former Kings was very gentle and loving to his subjects, and most willingly did all things which he thought would gain the good-will of every one; making little account of mony, and bestowing gifts on those which had well and rightly judged. There are three other Pyramides, containing fourscore fadom on every side, which are in structure and workmanship (save only in greatness) like unto the other precedent three, and these, they say, were made by those three last Kings for the sepulchers of their wives; surpassing not only in structure, and in cost, all the other works of *Egypt*, but also in the excellency of the Artisans, whose architecture and workmanship is so marvellous, that it is preferred before the charge the Kings were at in building them; for they imployed the graces of their wit and understanding in the erection of them, and the Kings only the mony and labor of others. But it is certainly found, either by the inhabitants of the Country, or in writing, who were the Authors of these three Pyramides; some hold that they were the three Kings aforesaid, some name others; as of the greatest, *Armeus*; of the second *Amasis*; and *Mafus* of the third; of which notwithstanding others have delivered, that it was the sepulcher of a Curtisan, named *Rhodope*, which had been erected at the common charge of certain Princes her Lovers.

Bocchorus.

*Sabbachus the
Ethiopian.*

Next of all *Bocchorus*, a man of a strong and able body, and excelling others in vivacity of spirit, held the Kingdom of *Egypt*: A long time after him, an *Ethiopian* called *Sabbachus* was King thereof, who was more commended for his reverence and liberality to the Gods, then all his ancestors; the great sign of his vertue was his integrity, and the profitable punishment (which for the preservation of the Laws) he inflicted on malefactors; for those that were condemned to lose their heads he would not put to death, but he compelled them to work in the City with irons on their legs, from whence he drew a great revenue; for by such servants he got a great deal of mony, and with their labor raised many banks, and made many Canals in places where need was; thereby qualifying the rigor of the punishment, and converting that unprofitable rigor to a very great commodity. This singular piety of this King, and his good and vertuous life, may easily be discerned by a dream which happened to him in this manner: The God that is adored at *Thebes* appeared to him in his sleep, advertising him that his reign over the *Egyptians* would not be fortunate, nor lasting, if he did not put all the Priests of *Egypt* to death; now because this vision appeared often unto him, he caused them to be assembled from all parts before him, and after he had recounted his dream unto them, he told them, that he would not, whilst he was in *Egypt*, be the cause of the death and destruction of any man, but would depart the Country, nay dye, rather then be a King polluted with cruelty and murder. In this sort he left the Kingdom to the *Egyptians*, and returned into *Ethiopia*, by which means *Egypt* was two years without a King; whereupon such troubles arose, as they fell into a Civil War.

Finally the charge and administration of the Kingdom was committed unto twelve of the principal amongst them. who residing in the City of *Memphis*, ruled the State with one common accord and counsel ; After they had lived fifteen years together thus, they resolved to make one common sepulcher for them all, to the end that as during their life they had with one and the same consent and honor governed *Egypt*, so they might after their death have the glory to be all buried in one and the same sepulcher ; and in the effect thereof they endeavored to surpass the works of all the precedent Kings, for which end they made choice of the water that descends by the *Libian* Lake into that of *Miris*, and built a sepulcher of very fair stone four square, an hundred and four fadom long on every side, no way inferior for sculpture and Art to any formerly made : Within the circuit of this sepulcher was a house adorned on each side with four columns ; whereof the covering was of one intire stone, and beautified with many goodly pictures, where with great Art was painted the resemblances of the Kings, of the Temples, and of the sacred things of *Egypt*. This huge structure was begun with such exceeding cost and magnificence, as if it had been finished before the dissension of these Governors, it would have surmounted in excellency of workmanship the other sepulchers of *Egypt*. But not long after they had ruled fifteen years together, the Kingdom was reduced under the command of one alone, by this means. *Psammiticus Saites*, one of the twelve, to whom befall the Government of the Maritime Country, having laid many great imposts on the Ports and Towns of trade, especially of *Phenicia* and *Greece*, and thereby had gotten together a mighty mass of mony, he labored to gain the amity of divers people and Princes, with his liberality towards them ; whereat the others being offended made War upon him. There are those which have fabulously delivered out of some ancient Writers, how these twelve Governors had received an answer from the Oracle, that the first of them which should offer Wine in sacrifice to the God *Vulcan* in his Temple at *Memphis* out of a viol of brass, should be Lord over all *Egypt*, and that the Priest having by chance brought out of the Temple but eleven viols of Gold for the Governors to sacrifice with, whereas there should have been twelve, and *Psammiticus* alone wanting one, he took his helmet of brass from off his head, and made use of it in stead of a viol to sacrifice to the God ; whereupon the rest, calling to remembrance what had been foretold them, thought at first to put him to death, but then considering with themselves that it had been done without premeditation and accidentally by him, they only banished him into the fens, that are neer to the sea ; howsoever confined he was thither, either for that cause, or out of their envy to him for his riches and alliances. But *Psammiticus*, having raised an Army of stipendiary soldiers out of *Arabia*, *Caria*, and *Fonia*, vanquished his companions in a battel hard by the City of *Memphis*, where some of them were slain upon the place, and the rest, leaving him the Kingdom, fled into *Libia*.

Psammiticus then, having by this means obtained the Kingdom *Psammiticus*. of *Egypt*, he built the great porch, which on the East side in honor
of

of the God of the City of *Memphis*, setting up many great Statues, twelve cubits high, in lieu of pillars round about the Temple. To the stipendiary soldiers he very liberally gave many gifts besides their pay; to others he divided by lot the lands which are a little above the mouth of *Pelusium*, which a long time after King *Amasis* annexed to the Signory of *Memphis*.

Two hundred
thousand E-
gyptians make
a defection
from *Psammi-
ticus*.

Egyptians
plant them-
selves in *Ethi-
opia*.

Apricus.

This King *Psammiticus* very much relying from thence-forward on forraign men of War, in regard of the good service they had done him, made use upon all occasions of their aid and succor; wherefore leading an Army into *Siria*, he, to honor the Auxiliaries, placed them on the right side of his Army, and the *Egyptians* on the left, with which affront and injury they being mightily offended, two hundred thousand of them forsook him, and went into *Ethiopia* to seek them out new habitations: Whereupon the King first sent some of his Commanders to desire them that they would pass by the wrong he had done them, but they not prevailing, he himself followed them by water, and having overtaken them marching along by *Nilus* up to the mountains of *Ethiopia*, he intreated them to change their minds, and remember their Temples, their Country, their wives and children. But they crying out altogether, and striking their shields with their lances, answered with one voice, that they should easily find a Country for their abode being so potent in Arms as they were; and then plucking up their garments, they shewed the King their privy members, telling him, that they should never lack wives and children as long as they could use such tools; and herewith these *Egyptians* (despising the things which others so much esteem) went and planted themselves in a fertile place of *Ethiopia*, where they parted the Lands thereof by lot amongst themselves. *Psammiticus*, much grieved with the departure and loss of his subjects, converted himself wholly to the care and Government of his Kingdom, and ordering of his revenue; entring also into amity with the *Athenians*, and some other *Greeks*, he used great humanity to strangers that came into *Egypt*. Now in regard he bore much affection to the *Greeks*, he caused his children to be instructed in *Greek* learning, and was the first King in *Egypt* that induced strange Nations to bring him such commodities as their Countries afforded, giving safe conducts to all that would repair thither; for in the times of the other Kings his predecessors no strangers came into *Egypt*, because they were either killed, or made slaves. And the great cruelty, which was exercised in *Egypt* against strangers in the days of *Busiris*, was the cause of the *Greeks* writing those things, which untruly are recounted of him in their fables.

Apricus, the fourth of the race of *Psammiticus*, reigned after him two and twenty years; and making War both by sea and land against the *Cipriots* and *Phenicians*, took the City of *Sidon*, destroyed it, reduced the other Towns of *Phenicia* under his subjection, and at sea defeated the *Phenicians* and *Cipriots* fleet; then returned into *Egypt* laden with the spoils of his enemies. Howbeit sending his Army afterwards against the *Cyrenians* and *Barceans*, the most of them were discomfited, whereby it came to pass that the rest deserted his service; for

for they thought that he had raised this Army of purpose to destroy them, to the end he might reign the more securely, and therefore they departed from his obedience. Now to appease and retain them *Amasis* the *Egyptian*, a man of great reputation, was sent unto them, who forgetting his duty, and the charge which he had to reduce them unto peace, incited them on the contrary against the King, and conspiring with them caused himself to be created King; whereupon others also rebelling against *Apricus*, he was constrained to have recourse unto his stipendiary soldiers, which were thirty thousand, with whom at a place called *Mariebourough*, he gave battel to the *Egyptian* *Apricus* taken in battel and hanged. rebels, who getting the better of him, *Apricus* was taken by them, and hanged. *Amasis* then, being made King, applyed himself altogether to the well ordering of the State, which he governed justly; and having afterwards with great applause destroyed divers of the *Cipriots* Towns, as also adorned the Temples of the Gods with many goodly and rich gifts; he died, when he had reigned fifty and five years, at such time as *Cambises*, King of *Persia*, subjected all *Egypt* under his command by force of Arms, about the third year of the threescore and three *Olimpiad*, wherein *Parmenides Camerineus* was victor in the race.

CHAP. II.

Of the Laws, Customes, and Judgments of the Egyptians; of the manner of living of their Kings, Priests, Gentlemen, and common people.

HAVING taken a view of whatsoever is of most Antiquity in *Egypt*, now it rests that we should treat of them, and their manners, which are marvellous, and profitable to the Readers: For the ancient acts of the *Egyptians* have not onely been esteemed, and highly commended by themselves, but also are in great admiration with the *Greeks*; and therefore they of *Greece*, which excelled most in learning have travelled into *Egypt*, that they might attain the knowledg, both of their Laws, and of their studies; and albeit they knew that the passage into *Egypt* was difficult and forbidden to strangers, yet they labored in times past to get thither: Amongst whom first of all were *Orpheus*, and the Poet *Homer*; and after them *Pythagoras* the *Samion*, and *Solon* the Law-maker.

The *Egyptians* affirm, that they were the inventers of Astrology, Geometry, and many other Sciences; and that the best Laws and ordinances were instituted by them, for an argument whereof they alledg, that the native Kings of *Egypt* reigned there for the space of three thousand years and more, and that it is the most fruitful Country of the World; which could by no means have fallen out to be so, had they not lived under good Laws and customs. Howbeit (omitting such things as *Herodotus*, and others, writing the History of the *Egyptians*, have fabulously devised for their pleasure) we will follow the

the books of the Priests of *Egypt* which we have diligently sought out and perused.

In the beginning then the Kings of *Egypt* did not live, as other Sovereigns do, whose will is a law, but followed the constitutions of the Laws, both in collecting their monies, and in their manner of living: Nor was any that served him as a slave, either born so in their houses, or bought elsewhere; but the children only of Princes and Noblemen, which were of the age of twenty years, and instructed in all kind of learning, were deputed for the service of those Kings, to the end that being day and night in the sight of such about them, they might beware of doing any thing worthy of reproach. And truly it seldom happens, that great Lords behave themselves ill, when as they have not servants that comply with their sensual desires. There were certain hours ordained, both in the day, and in the night, wherein the King was bound to do that which the Law enjoined him.

The manner
of the Kings
of *Egypt* their
living.

When the King arose in the morning, he was first of all obliged to receive all the letters and petitions that were presented unto him, to the end that giving answer to things necessary, every affair might be directed by order and reason. This done, after he had washed his body in the presence of the Princes of his Kingdom, and clothed himself with rich and sumptuous apparel, he went unto the Temple to sacrifice unto the Gods: And then the custom of the chief Priest was, after the offering of the sacrifices, and in the presence of the King, to pray with a loud voyce, and in the audience of all the people, for the health and prosperity of their Prince who did justice to his subjects; declaring in particular the vertues that were in him; as his religion towards the Gods, his goodness and humanity to men, his continency, uprightness, and magnanimity, truth, liberality; his refraining from all disordinate appetites, his inflicting on malefactors a gentler and lighter punishment then the grievousness of their offence required, and the recompensing of his subjects with graces and benefits far above their merits.

Having said many such things, he pronounced a curse against the wicked, purging the King from all blame, and laying it on the Ministers that counselled and perswaded him to unreasonable things: That done, the Priest exhorted the King to lead a life that might be happy, and acceptable to the Gods, as also to good courses, and not to do that which the bad counselled him unto, but that which appertained unto honor and vertue. Finally the King offering a Bull in sacrifice to the Gods, the Priest read out of the sacred books some notable acts and enterprises of great and excellent persons, that by their example the King might make a good and right use of his Authority. Nor was the time appointed by the ancient Laws only when he should intend the business of his revenue, and of judging the differences arising amongst his subjects, but the time also of his walking, of bathing himself, of lying with his wife, and of the whole manner of his life. Those Kings likewise fed on simple meats, as Veal, and Goose, for all their fare: Touching wine, there was a certain measure of it

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expresly ordained for them, wherewith they could not over-gorge their stomachs, nor be drunk : And their maner of living was so moderated and limited, as it seemed to be instituted in that sort by a skilful Physician, for the preservation of health, rather then by a Law-maker. It is a thing indeed to be marvelled at, that the Kings of *Egypt* lived not after their own pleasure, but according to the Ordinance of the Law ; but it is yet more strange, that they had not the power of judging, of gathering up mony, or of punishing any one, through pride, anger, or other unjust occasion, but were even as private persons, subject to the Laws ; and yet they bore it patiently, thinking that their greatest happiness consisted in their obedience to those Ordinances : For they thought many things were done by such, as followed their own appetites, that were very dangerous and prejudicial to them ; and indeed they, which offend often wittingly, are overcome, either by love, hatred, or some other passion, and so swerve from the right way : But they, which frame their course of life by counsel and good advice, fail in few things. The Kings of *Egypt* then carrying themselves in such sort towards their Subjects, so gained their obedience and love, that not onely the Priests of *Egypt*, but all the common people likewise, had more care of the Kings health and person, then of their wives and children, or of all the other Princes of the Kingdom. And certainly most of the Kings, of whom we have spoken before, having followed the common Ordinances, and civil Customs of their Country, lived and dyed happily, so long as the observation of the Laws continued amongst them ; and did besides reduce many strange Nations under their subjection, and thereby gathered great treasures together, wherby *Egypt* was beautified with many stately edifices, and sumptuous works, and the Cities thereof adorned with rich and magnificent gifts. The other buildings also, which the people erected to their deceased Kings, was a witness of the love and goodwill they bare them, as appears by the honor they do them after their death ; for when any of those Kings departs this life, all the people generally lament with a universal mourning, they rent their garments, and shutting up the Temples, they no longer frequent the Markets or publique places, nor keep any Solemnities or Feasts, but putting dirt on their heads, and girding themselves under the armpits with a linnen cloth, both men and women, to the number of two or three hundred, do for the space of threescore and twelve days environ the body of the dead King twice aday, beginning their lamentations anew, and recounting his vertues in songs : They abstain from eating any living beast, from boyled meats, from wine, and from all other service of the Table ; they use no washings, anointings, beds trimmed up, nor any venerous or other voluptuous thing, but weep and wail all that time, as if their only son were dead. Now when all things necessary for the Obsequies are ready, they on the last of those aforesaid days set the body enclosed in a coffin at the entrance of the sepulchre, and there, according to their custom, recite the things done by the King during his life ; and he that will, is permitted to accuse the dead ; the Priests then present highly commend his good deeds, and the people, whereof there is an infinite

H number

number at the Funeral, rejoyce at the true praises of him, and contradict the false with a tumultuous cry; whence it hath fallen out, that many Kings of *Egypt*, upon the multitudes opposing it, have been deprived of the honor and magnificence usually belonging to their burials: The fear whereof hath constrained those Kings of *Egypt* to live justly, that so they might not after their death incur the perpetual indignation and hatred of the people. Behold the ancient manner of loving of the Kings of *Egypt*.

The Revenue of the Kingdom of *Egypt* divided into three parts, whereof the Priests have the first.

The Land of *Egypt* is divided into many Regions, whereof each one is by the *Greeks* called a Province, in every of which is a Pretor, or Governor, having the sole charge of all things. The whole Revenue of the Kingdom is divided into three parts, whereof the Colledg of Priests have the first portion; for those Priests are in great credit and authority amongst the Inhabitants of the Country, as well because they have the cure and care of divine things, as for that they are full of knowledge and doctrine, and do teach others. Now that portion is allotted them, both for the administration of the Sacrifices, and for the maintenance of themselves and their Families; for the *Egyptians* do not think, that either the worship of the Gods should be neglected, or that the Ministers and Officers that attend upon the publique affairs of the State should want means to live withall: And those Priests are called to assist the Kings with their counsel in matters of great importance, foretelling things to come, as well by the knowledge of the Stars, as by their Sacrifices, and reporting out of their sacred Books, things done in times past, whereby the Kings may know that which is profitable for them. Nor are there (as in *Greece*) one man alone, or one woman alone, deputed for the guard of holy things, but many are dedicated to the service, honor, and worship of the Gods, which afterwards leave the charge and administration thereof to their children: All which Priests, and their children, are exempted from all Subsidies, and next to the King hold the second place in dignity and reputation.

The second portion for the Kings.

The second portion of the Revenue appertains to the Kings, who employ it for the Wars, for the maintenance of themselves and their houses, and for the liberal rewarding of those which have worthily deserved it; whence it comes to pass that the people are no way oppressed with Taxes, or Subsidies.

The third portion for the Gentlemen, and men of War.

The third portion of the Revenue is ordained for the Gentlemen, and such others as are destined to the Wars, to the end that having such pay they may be the more willing and ready to undertake the perils of War; for it would not be reasonable, that they which are always intente for the tuition and defence of the safety of the people, should receive no salary nor profit from them for whom they fight: And there is yet a greater commodity therein, which is, that those men of War, being made more rich, and more able to live at ease by the pay which they receive for their services, may the better apply themselves to propagation and the begetting of issue; whence it happens, that the Country, being populous and full of men, hath no need of forraign Forces; and that the children also, having received

and

and learnt of their fathers the manner of warfare, may become brave and valiant Soldiers.

Moreover, the policy of the *Egyptians* consists in three sorts of people; Husbandmen, Shepherds, and Artificers. The Husbandmen, taking small wages from the Priests, Kings, and Gentlemen, apply themselves incessantly from their childhood, and through the whole course of their life, to Country matters, whereby they become better Husbandmen, then in any other part of the world; as well for having learnt it of their fathers, as for the continual use and experience which they have of it themselves: And they know better then any others the nature of Grounds, the times of watering, sowing, and reaping, as also the manner of gathering and keeping of fruits, both by their Parents observation, and their own care and diligence.

The policy of
the People tri-
partite.
Husbandmen.

In the same sort the Shepherds, having from their predecessors attained to the knowledg and care of feeding Cattel, do continue always in that course of life; and that much avails them which they have learned of their fathers, touching the looking to Cattel and Pastures; as also that which some amongst them have invented by their own industry and study: For they that keep Geese and other Fowls, are so careful of them, that beyond the common course of others, which are bred elsewhere, they make them increase very wonderfully; for they do not let those Fowls sit on their eggs, but with their own wit and art they hatch and bring up the chickens, otherwise then is accustomed in other Countries.

Shepherds.

As for Arts and Trades, we see that the works in *Egypt* are exceedingly well made, and in their full perfection; for the Artificers of *Egypt* employ themselves onely in the works that are permitted them by the Laws, or which their Parents have taught them, without any care at all of publique affairs; so that neither the envy of him that teacheth, nor civil hatred, nor other thing whatsoever, cannot keep them from exercising their appointed Trades. In other Countries it is lawful for every Artificer to leave his first occupation, and betake him to another; some to apply themselves to Husbandry, some to Merchandizes, and others to other courses: Many there are also in Cities, which are governed by the people, that frequenting the publique Assemblies, are there corrupted with mony, and so consent to many things very prejudicial to the State: But in *Egypt*, if a Tradesman be found intermedling with the affairs of the Commonwealth, or if he useth many Trades, he is grievously punished. And the ancient *Egyptians* have observed the same Customs and Institutions both touching the Commonwealth and the Prince, which were left them by their fathers.

Artificers.

Now concerning Judgments, they were not made by chance, but by reason; and they thought that things done according to equity were much available to the life of men; for they found, that the right way to keep one from living ill was to punish malefactors, and succor the oppressed; and that the remitting of the punishment of a crime, either for mony, or favor, was the confusion of humane Society: Wherefore they chose out of the noblest Cities, as *Heliopolis*, *Memphis*, and

The Maner of
Judgements.

Election of
Judges.

The number
of the Judges.

The Election
of the Presi-
dent of the
Judges.

The President
wears a Jewel
called *Verity*.

Pronouncing
of the sen-
tence.

and *Thebes*, the notablest and most understanding persons that were in them, to whom they committed the charge and administration of justice: Nor was this Assembly of Judges any whit inferior to the *Areopagites* of *Athens*, or Senate of *Lacedemonia*. After that these Judges, to the number of thirty, were met together, they elected one from amongst themselves to be their President, in whose place the City substituted another: And to all these the King gave, but more opulently to the President, things necessary for their maintenance. The President wore a Chain of Gold about his neck, whereat hung a Jewel enriched and set with precious stones, which they called *Verity*; and the custom was, that the Judgments being begun, and the sign of *Verity* openly shewed by the President, together with the eight Books of the Laws placed in the midst of the Judges, the Accuser did then exhibit in writing the matter wherewith he charged another, and the manner of the wrong done him, as also how much he was damnified thereby; Whereupon the Defendant had time given him to answer to every Article in writing likewise, and to clear himself so far forth, as that either he had not done the wrong, or that which he had done was by him justly done, or that the damage pretended by the Plaintiff was not so much; and both the Plaintiff and Defendant had power to make replication one to another: So that after the contendants had been heard two several times, and that the Judges had been sufficiently informed of the difference between them, the President turned his sign of *Verity* towards the party that was in the right, and gave his sentence. This was the manner of pleading amongst the *Egyptians*, thinking that the truth of things might by the writings of the Plaintiff and Defendant be the more easily and better known. For certainly the art of Orators, the fraud of Hypocrites, and the tears of those that are in danger, have often averted men from right and true judgment; and it hath many times been seen, that the guilty have been absolved by Judges, either through error, or some affection, or through compassion, perswasion, or a well-framed speech; but when the parties writings were well understood, then they thought the matter might be the better judged of according to equity, as if the truth were already known: and that in so doing true judgment should not be perverted by subtlety, malice, lying, audaciousness, or any other art, but right be observed to every one equally; as well because both the accuser, and the accused, had time enough for the debating of their cause, as also for that the Judges might by their Answers find out the truth of the matter.

Now in regard we have made mention of the Institution of Laws, we shall not much digress from our intended History, if we recount the ancient Laws of the *Egyptians*, to the end it may appear to every one, how much they are to be preferred above all others, both for order, and utility.

An Incident of the Laws of EGYPT.

THe first Law then of the *Egyptians* was, That Perjurers should lose their heads, as they which committed a double sin; namely, violating the reverence that is due to the Gods, and taking away the faith that ought to be kept with men, which is the greatest tye of humane society.

The first Law,
to punish Per-
jurers.

If any one travelling on the way found Thieves assaulting a man, or doing him any other injury, and did not succor him, if he could, he was condemned to dye: And if he could not succor him, he was bound to discover the Thieves, and to prosecute the injury with his accusation; and he that was negligent in doing so had a certain number of lashes given him, and was kept three days without meat and drink.

The second
Law, to succor
the distressed.

He that accused one another wrongfully, if he were not called into judgment, had the same penalty inflicted on him, wherewith the other should have been punished.

The third Law
False Accusers

All the *Egyptians* were bound to carry their Names in writing to the Governors of the Provinces, as also what Trade they lived by: now if any one was found a liar therein, or if his course of life was unjust, he was punished with death. And it is said, that *Solon*, after his being in *Egypt*, transported this Law unto *Athens*.

The fourth
Law, To give
his Name and
Trade in writ-
ting.

If any one did wilfully kill either a free-man, or a bond-slave, the Laws commanded he should be put to death; having regard, not only to the quality of the fact, but to the intent of committing it; to the end that by punishing the death of a slave in that sort, others might be deterred from such wickedness, and free-men live in the more security.

The fifth Law,
Wilful Mur-
der.

Fathers that killed their Children were not put to death, but were compelled by the Law to abide three days and three nights continually together about the body of the dead, and that in the presence of a publique guard appointed thereunto; for they did not think it reasonable, that he should be deprived of life, which had given it to his children, but rather that he should be afflicted with continual grief and repentance for the fact, to the end that others by his example might be kept from committing the like.

The sixth law,
Fathers kill-
ing their
Children.

On Parricides they inflicted a most exquisite punishment, for they burnt them alive on a pile of thorns, after they had cut their bodies piece-meal with slit and sharp Canes; and they said, that the greatest crime one could commit was, to take away his life by force from whom one had received it.

The seventh
Law, Parra-
cides.

Of women that were condemned to dye, if they were with child, they forbore the execution till after they were brought to bed; which Law many *Greeks* have taken, judging it altogether unjust and unreasonable, that the child, which hath nothing misdono, should suffer with the Malefactor; or that two should be punished, whereas but one hath offended; or that the innocent and guilty should undergo a like pain; and further, as the mother alone hath trespassed, they held it not equitable,

The eighth
Law, Women
with Child.

table, that the child, common both to the father and the mother, should bear the punishment of the mothers sin: Nevertheless it happens oftentimes, that unrighteous Judges do deliver those which deserve to dye, and condemn those which are innocent.

The ninth
Law, Military
Discipline.

As for matter of War; they that abandoned their Colours, or obeyed not their Captains, were not punished with death, but with the greatest shame that possibly could be done them; which being afterwards defaced by their vertue, and some excellent act, they returned to their pristine estate. This Law accustomed men to esteem that ignominy the greatest of all evils, yea and more grievous then death it self; and withall admonished them, that the dead bring no profit at all to the living; but that many, after the receiving of such reproach, have through the desire of honor and vertue been the cause of very much good.

The tenth
Law, Spies.

They that revealed the secrets of the Army to the Enemy, had their tongues cut out by the command of the Law.

The eleventh
Law, False
Coyners and
Notaries.

He that clipped Mony, or coyned false, or altered the stamp or weight of it; and he that forged Deeds, or razed any, or exhibited counterfeit Contracts, had his two hands cut off, to the end that that part of the body, which had offended, should bear the punishment during the life of the Malefactor; and that others, warned by their misery, might be diverted from committing the like.

The twelfth
Law, Viola-
ting Women.

The *Egyptians* had also very severe Laws against those that violated women, for they cut off the stones of him that forced a woman of free condition; because there were three great sins comprized in one and the same crime; injury, force, and illegitimation and confusion of children.

The thirteenth
Law, Consent-
ing Adultery.

He that was taken in voluntary Adultery had a thousand lashes given him, and the womans nose was cut off; to the end that the face, being branded with a mark of incontineny, might receive shame and disgrace in that very place, where it should be most agreeable.

The fourteenth
Law, The Cre-
ditor believed
upon Oath.

They say that *Bocchoris* was the Inventer of the Laws, that were established for the Trade of Merchandize; and by them it was ordained, that if any mony was lent without scrip or scroll, and was denyed, the Debtor should be believed upon his oath, accounting an oath, as a holy and religious thing, to be of great weight. For whereas it is certain, that little credit is given to those which swear often, the *Egyptians* endeavored to use it as seldom as they could, to the end they might not lose the repete of good and honest men. Moreover, the Law-maker, placing all faith in vertue, conceived that men would accustom themselves by their good behavior to be honest, that so they might not be unworthy of belief: And withall he found it not reasonable, that credit should be given to the Oath of those in whom one had so much confided, as to lend them mony without any specialty, seeing they swore concerning their own act.

The fifteenth
Law.

Bocchoris ordained likewise, that Rent engaged for mony by Deed should no longer stand good, after the Rent payd had doubled the principal; and also commanded that payment of Debts should be made out of the Goods of the Debtor, and his body no way liable unto

unto it; for he thought that the goods onely should be subject to the payment of Debts, and the bodies to the Cities, where they were to serve both in peace and war: Neither did it seem just unto him, that men of War, who used to endanger their lives for the good of the State, should be imprisoned for Debt, nor that the safety thereof should be in hazard for the avarice of a private man. Now it seems that *Solon* transported this Law to the *Athenians*, and called it *Sisachthia*, ordaining that the body of no Citizen should be attached for Debt: And some Law-makers of *Greece* have not complained without cause, when it was ordained, that neither Arms, Ploughs, nor any other necessities for Husbandry, should be delivered up to Creditors for usury or debt; and yet permitted that the bodies of them which used those things should be given into the hands of their Creditors. Bad Laws.

The *Egyptians* had yet a Law, particular to themselves, touching Theft, which commanded, that they which would steal should carry their names in writing to the High Priest, and that the thing stolon should be also brought unto him presently after the Theft committed: Likewise they from whom the thing was stolon were bound to come unto him, and set down in writing the time, day, and hour, wherein the thing was stolon; by which means it being easily found, he that had lost it was condemned to lose the fourth part thereof, which was given to the Thief: The Law-maker thinking, in regard it was impossible to suppress all Theft, that it was better for him from whom it was stolon to sustain the loss of one portion of the thing stolon, then of the whole. The sixteenth Law, Of theft.

The Law of Marriages is not alike amongst all the *Egyptians*; for the Priests could not wed but one wife, and others might take as many as they would, or were able to keep. Which Law, say they, conduceth much to the riches, force, and power of Cities, in regard of the great number of men, which are by that means procreated. None amongst them is reputed a Bastard, although he be born of a slave bought with money; for they hold, that the father is the onely author of generation, and that the mother contributes nothing but place and nourishment: Wherefore the *Egyptians* (contrary to the custom of the *Greeks*) call those trees, which bear fruit, males, and those which help to sustain them, females. The seventeenth Law, Marriages.

The *Egyptians* also do bring up and nourish their children with so little and easie a charge, as is almost incredible; for they live upon the roots of Bulrushes, and others, which they rost in the embers, and with the stalks of herbs gathered in the Marishes, which is all their fare, sometimes boyled, sometimes rosted, and many times raw: And those children for the most part go barefoot and naked, by reason of the temperateness of the ayr; so that all the expence their Parents are at for them, till they come to be young men, amounts not to above two crowns; which is the cause that the Land of *Egypt* is the most populous Country of the world, and where there are more magnificent and greater buildings and works, then in any other part of the Earth whatsoever. None accounted a Bastard amongst the *Egyptians*.

The Priests instruct their children in the letters, which are called sacred, and in other sciences that concern the publique good, especially

The small charge the *Egyptians* are at in bringing up their children.

in Geometry and Arithmetick; for the River of *Nilus*, which doth yearly with his inundation spoyl the form and face of the grounds, is the cause of much quarrel and debate amongst neighbors about the limits and bounds of their Lands, which could not easily be reconciled without the help of Geometry: Arithmetick also is very profitable for the domestick life of men, and greatly serves too for Geometry and Astrology.

Now the order and course of the Stars, together with the description of them, hath been carefully observed in all times with great curiosity and experience, both by the *Egyptians*, and other Nations. Furthermore, the *Egyptians* have diligently sought out the motion of the Planets, their Conjunctions and Epicycles, what force and vertue they have in the nativity of living creatures, and what inclination either to good or evil, they infuse into men: They have oftentimes also foretold (the better to avoyd them) future dearths; likewise plenty of corn and fruit, approaching diseases, as well of men, as of cattel, Earthquakes, the time of *Nilus* increase, and the rising of Comets: They have besides acquainted other Nations with many things very hard to be known, which were certain to them by long and continual experience: Moreover they say, that in *Babylon* the *Chaldeans* (a Colony of *Egypt*) are very expert and skilful in Astrology, as they that learnt it of the *Egyptian* Priests.

Wrestling and
Musick reject-
ed by the *E-*
gyptians.

The rest of the people in *Egypt*, as is said before, learn some Trade to get their living, of their fathers or kinsfolk. They can write and read, not all, but onely they which study the liberal sciences. They give not themselves, either to wrestling, or to musick; thinking that the dayly exercise of wrestling is dangerous for young men, in regard it weakens their strength: And for Musick, they hold it not onely unprofitable, but hurtful, because it effeminates the minds of men.

Touching their diseases, they cure them, either by abstinence, or by vomit; and this they use every day, or every third, or fourth day; for they affirm, that all sickness proceeds from the superfluity of meats, and that to recover health, that physick is best, which takes away the cause and original of the disease. They which go to the Wars, or otherwise about publique affairs, are cured, and have their physick for nothing, for the Physicians are maintained on the publique charge, and cure the sick with remedies, which ancient and approved Physicians have left in writing: Wherefore if it happens, that any of them, by using the medicine which is set down in their Books, cannot cure his Patient, he is not found fault with, nor questioned for it; but if he cures him with any other remedy, then that which is extant in those Books, he is punished with death; the Law-maker believing that it is hard to find a better medicine, then that which hath been a long time observed, and is taken from good Physicians.

CHAP. III.

Of many Beasts, and Birds, which are adored by the Egyptians.

IT is scarcely to be beleev'd (and not without cause) how much honor the *Egyptians* do bear unto beasts and other creatures, which are dedicated to the service of their Gods, for they adore and reverence beyond measure some of those creatures, and not only alive, but also after they are dead; as Cats, Ichneumons, Dogs, Kites, the bird *Ibis*, Wolves, Crocodiles, and many other such like; whereof we will endeavor to render a reason, after we have discours'd a little of them.

The Creatures that are adored in Egypt.

First then, the *Egyptians* do dedicate a severall Province of their Country to each of the Creatures, which they adore, for their maintenance, and living. They make vows to some of them, when their little ones have escaped from a sickness, and cutting their hair, which they put into a vessel of Gold or Silver, they offer it to the *Magi*. They who have the care and charge of those creatures do feed them according to each ones nature; casting to Kites, as they are flying, flesh cut in small pieces, and hallowing to them till they have taken it. Others give to Cats and Ichneumons, stroaking and making much of them, bread soaked in milk, or fish out of *Nilus*; and so to others such meat as is proper to their kind. The *Egyptians* are not ashamed to confess openly this great reverence which they bear to those creatures, but rather glory in it, as thinking they are thereby the more acceptable to the Gods. When they walk in the Cities, or travel up and down in the Country, they shew afar off the similitude of the creature they adore, and then falling down on their knees they worship it. If any of these creatures happen to dye, they beat their breasts, and take on grievously; then having rubbed it well with salt, they anoint it all over with the juyce of Cedar, and with other odoriferous ointments, to the end the body may be thereby preserved the longer, and so they bury it in a sacred place. If any man do wilfully kill one of these creatures, he is condemned to dye; but if one kill a Cat, or the bird *Ibis*, whether wittingly or unwittingly, the people fall presently upon him, and torment him to death, without sentence or condemnation; for feare whereof they that see them dead, standing afar off do begin to lament, and protest that they had no hand in the death of it. Now this superstition is so imprinted in the mindes of men, and the Idolatry of these creatures so fixed in their hearts, that at such time, as King *Ptolomeus* was declared the Alie and friend of the *Romanes*, to the infinite joy of all the *Egyptians*, who with much honor received the *Romanes* comming into their Country, and by all meanes labored to avoyd all dissention or cause of War between them, a certain *Romane* hapning to kill a Cat, all the people ran suddainly to his lodging, and could not be kept by the Princes of the blood, expressly sent thither for that effect, nor by the fear of the *Romanes*, from cutting him in pieces, although he had killed the Cat against his will. And this we have not upon report, but saw it with our own eyes when we travelled into *Egypt*. These things will seem to some unworthy of credit, and leaning

The nourishing of the sacred Creatures.

A Roman cut in pieces for killing of a Cat by misadventure.

The names of
sacred Crea-
tures.

The sacred
Creatures
food.

An hundred.
Talents ex-
pended in the
burial of an
Ox.

A strange
Custom.

rather to a fable, then to the truth ; but that which follows here ought to be found more strange, namely, that when as the land of *Egypt* hath been so oppressed with famine, as many have for want of victuals fed on mans flesh, yet have they left the sacred creatures altogether untouched. Moreover if a dog be found dead in any house, all that dwell therein shave their bodies ; and make great lamentation ; and that which is more to be wondred at, if there be any wine, meal, or other thing fit to live upon, remaining in that house, they leave it there without ever making use of it: They too, which come from far Countries, have many times with the like lamentation and wailing brought dead Cats and Kites into *Egypt*, although they were much distressed for lack of meat by the way. And albeit nothing is more certain, then that the Bull *Apis* is adored in the City of *Memphis*, the Eagle at *Heliopolis*, the Goat at *Mideta*, the Crocodile at the Lake *Miris*, the Lyon in the City of *Leonte*, and many more in several places, yet such things cannot be beleaved but with much ado by the ignorant. These Creatures are nourished with great care and expence within the Precincts of the Temples by men of quality, who feed them with flower of Wheat, Furmentie, and other things soaked in Milk ; they give them also Geese, sometimes boyled, sometimes roasted ; and for such as love raw flesh they provide live Birds. Finally, all these creatures are kept very carefully, for they wash them in warm water, then anoint them with delicate ointments, and sweet odors, and so lay them in sumptuous beds. Now if any of those creatures chance to be of a weak and tender constitution of body, they take great pains in looking to it ; they are careful besides to give to every male amongst them a beautiful she mate, terming them their Lemans or Sweethearts, and bestow much cost and labor in tending them, bewailing their death no less then that of their own children, and burying them with more charge then all their means comes unto : for proof whereof, after the decease of *Alexander* the great, and at such time as *Ptolomæus Lagus* held the kingdom of *Egypt*, it hapened that the Ox which was kept on the publique cost, dying with age, he that had the charge of him imployed in the expence of his burial the mony, which he had received for the maintenance of him, amounting to a very great sum, and fifty talents more of Silver, which he borrowed of the said *Ptolomæus* : And in our time, some of them, which were appointed for the keeping of those Creatures, have spent no less then an hundred talents about the interrings of them. Hereunto we will add that which we have seen was observed about the sacred Bull, called *Apis*. When he is dead, and magnificently buried, some of the Priests, expressly ordained for it, seek out another just like unto the former, which being found, all the people cease from their mourning, and those Priests lead him first of all into the City of *Nilus*, and there keep him forty days ; then putting him into a covered Ship, where there is a Cabin of Gold, they carry him as it were a God to the City of *Memphis*, and place him in the Temple of *Vulcan*. Now during those forty days none but women may see the Bull, who standing before him with there coats pulled up, are to shew him their privities newly shaven ; and from thence forward they are forbidden to present themselves before him. There are some

some who maintain, that the cause of the honor which is done to this Ox, is, for that the Soul of *Osiris* was after his death converted into a Bull, which afterwards was infused into the bodies of all his whole race. Others have said, that *Osiris* having been killed by *Tiphon*, *Apis* gathered all his members together, and inclosed them in a wooden Ox, which he covered with a white Oxes hide, from whence the City was called *Buſiris*. Many other fabulous things are delivered of *Apis*, which are too long to recite: But the *Egyptians* relating such marvelous things, so hardly to be beleaved, of the honor done to those Creatures, have themselves been the cause of putting those in no little doubt, which would inquire into the truth of matters, whereof the Priests, as we have said before, have some secret writings

The Immor-
tality of the
Soul.

Of this many *Egyptians* labor to give three Reasons, whereof the first is altogether fabulous, and worthy of the simplicity of the old times; for they say, that the first Gods, in regard they were few in number, and inferior in force to men, and also feared their impiety, took upon them the shapes of certain creatures, whereby they escaped the fury of the people; and that those Gods, after they had so saved themselves, became masters of the world, sanctifying and consecrating the creatures whose form they had put on in acknowledgment of their having been the cause of their safety; and that they taught besides, how those creatures should be kept during their lives, and in what manner they should be buried when they were dead. The second Reason which the *Egyptians* give, is, that whereas they were anciently without the knowledge of Military Discipline, they were oftentimes vanquished in battel by their neighbours, and therefore they bethought them of carrying some Ensigns, which their Soldiers should be enjoined to follow, that thereupon their Captains had born painted on tables of wood the figures of those creatures, which now they adore; and that by keeping in good order to the Ensign under which they were to fight, they had obtained the victory; in regard whereof they thought it was reasonable that they should shew themselves thankful to those creatures, as the Authors of their victory; wherefore it was enacted, That none of those creatures, whose image had been carried in War, should be killed, but contrarily should be honored and revered. The third Reason is drawn from the Comodity that comes by these creatures to the sustenance and life of man; for the Cow, besides that she is proper for Husbandry, brings forth others that are fit for it too.

The Common-
dity of the
sacred Crea-
tures.
The Cow.

The Sheep yeans twice a year; gives us wooll which is appropriated to divers uses, as also Milk and Cheese in abundance.

The Sheep.

The Dog is profitable, as well for hunting, as for guarding, and therefore they paint their God *Anubas* with the head of a Dog, in signification that he was the guard of the body of *Osiris* & *Isis*. Some have said, that the Dogs of *Isis* (at such time as they were seeking for the body of *Osiris*) found it as they were hunting together, and that that is the cause why the Dogs go formost in the Procession when the Feast of *Isis* is celebrated, the people shewing their gratitude to them by their observation of that ancient Custom.

The Dog.

The Cat serves very much for the keeping of men from being hurt by

The Cat.

The Ichneumon.

by the biting of Serpents, Mice, and such vermine. The Ichneumon, always watching the Crocodile, breaks and spoils his eggs, and by that means prevents the too great increase of them, which otherwise would render the navigation of *Nilus* very dangerous. Moreover he kills the Crocodile himself, a matter seeming to many men incredible; for he hides him in the mud, and when the beast is laid all along on the shoar sleeping with his mouth wide open, he on a sudden whips down his throat, and gnaw him a passage through his belly, out of which he comes after he is dead.

The bird *ibis*.

As for Birds, that which the *Egyptians* calls *Ibis*, is exceeding com-
modious for the destroying of Serpents, Lezards, Locusts, and such like.

The Kite.

The Kite is very available against Scorpions, Earwigs, and other little creatures, whose biting is hurtful. Some affirm, that Kites are honored in *Egypt*, because the Augurs make use of them in their predictions of future things. Others say, that it is, for that in ancient times a Kite brought to the Priests in the City of *Memphis* a Book written in Vermillion letters, wherein was contained the honor and worship which was to be attributed to the Gods, and for this cause they which wrote the sacred letters, wore a red hat on their head, and in it thewing of a Kite.

The Eagle.

Those of *Thebes* honored the Eagle, as well because it is a Royal Bird, as for that it is dedicated to *Jupiter*.

The Goat.

The *Egyptians* in times past deified the Goat, as the *Greeks* did *Priapus*, in regard it is the member from whence all generation doth proceed. There be other Nations enow besides the *Egyptians*, which sacrifice to the privy members, as they that are the cause of the Creation of all living things. And when as the young Priests of *Egypt* take upon them the charge of their Countries Sacrifices, they are initiated to that God.

The Panes and Satyres.

For the same reason they adore the *Panes* and *Satyres*, placing many of their Images in their Temples, in regard of their Fecundity like to the nature of the Goat, which they say is very libidinous.

The Sacred Bulls, *Apis*, and *Mnevis*.

The *Egyptians* do also worship the sacred Bulls, *Apis*, and *Mnevis*, as Gods; and to render the memorial of *Osiris*, as the Finder out of grain and fruits, immortal, they are permitted to offer red Oxen, because they are of the same colour, as *Typhon* was, who killed *Osiris*. Furthermore the Kings of former times sacrificed red haired men at the Sepulcher of *Osiris*, for which cause there are few *Egyptians* found with red hair, but of other nations enow. And this hath given occasion for the fable of *Busiris*, who the *Creeks* feign to have killed his guests; howsoever the Sepulcher of *Osiris* is taxed for that cruelty.

The Wolf.

As for Wolves, they say that they adore them, because they resemble Dogs, and differ very little from them in nature, for they cling to one another after their coupling together, as they do. They give another reason for this likewise, but less true, saying, that as *Isis*, and her son *Orus*, were going to fight with *Typhon*, *Osiris* came out of Hell in the shape of a wolf to succor his wife and son, and that after the Victory obtained (*Typhon* being slain) they honored the Beast by whose aid they won the Battel. Others maintain, that the *Ethiopians* descending into

into *Egypt*, for to overrun the Country, the Wolves assembled together, and chased them to the City of *Elephantina*, and therefore was that place called *Licopolis*, where from thence forward was this Beast honored by posterity.

Many wonder why the Crocodile by the Laws of *Egypt* should be adored as a God, seeing he is a pernicious Beast, killing and devouring men; but it is because not only *Nilus*, but the Crocodiles also which are in it, do greatly secure the Land of *Egypt*, in regard the Theeves of *Arabia*, and *Libia*, dare not for fear of them pass the River to pillage the Country. The Historians give yet another reason for the veneration which is born to the Crocodile, affirming, that King *Menas*, being assailed and pursued by his Dogs, fled to the Lake *Miris*, where (a thing much to be admired at) he was taken up by a Crocodile, and carried to land on the other side; in recompence of which benefit, he built a City neer to the Lake, and called it *Crocodila*, commanding the inhabitation thereof to worship that beast for their God, and having given the fish of that Lake *Miris* for the nourishing of Crocodiles, he built in that very place a four square Pyramide for his Sepulcher in the fashion of a Labyrinth, a work of wonder to all after times. Many other such like things do the *Egyptians* recount of other creatures, which for brevities sake we will omit. That which follows, it is thought, was invented by the *Egyptians* for their profit and comodity, namely that some amongst them abstain from many meats, which are commonly in use amongst them, for there are those, who never eat Lintilles, nor some Beans, nor some Cheese, nor others Onions, although that their Country doth abound with them; whereof too there is another reason rendered, which is, that the people of *Egypt* being in the days of the first Kings subject to sedition, one of them a wise and well advised Prince, divided the Land into several Provinces, and ordained by Statute what Beasts they should adore, and what meats they should live upon in each of them; which was done, to the end that every Province having certain creatures for their Gods, should by that means, despising those which were adored by their neighbours, become enemies to one another, without any longer conspiring against their Sovereign; which accordingly fell out, for they are always at variance about each others impiety to the Gods. There is also another reason given for this consecration and reverencing of Creatures; namely, that in the beginning of the world, men, after they had lived like beasts, assembled together, and feeding on humane flesh fought so long with one another till the strongest prevailed; whereupon the weaker, to withstand the injuries of the others (necessity compelling them there unto) raised an Army, and for an Ensign made choyce of some of those Creatures, that since have been, and are adored by them, under the which marching from thence forward in good array, they defended themselves from the stronger, and the wrongs they did them; whence it is come to pass, that ever since they have adored that beast for a God, which was the cause of their safety; so that the people of *Egypt* do to this day shew honor to the Creatures which were sacred unto them by their Predecessors: And therefore it is said of the *Egyptians*, that they are more thankful to those

A good way
to avoid sedition.

those that have deserved well of them, then any other Nation whatsoever; for they certainly think, that the acknowledgment of courtesies received conduceth very much to a good and long life. And verily they are all naturally inclined to confer benefits on those, who they are perswaded are worthy of them; and that is the reason why they do always carry such honor and reverence to their King, as if they were Gods; for they beleeve that they could not be Lords of so great a Country without the providence of heaven, and think that they could not do so much good to the people, by there high and glorious deeds, unless they were partakers of the divine nature.

CHAP. IV.

Of the Egyptians manner and Customs of Burial of the Dead.

THE things, which we have delivered heretofore, may seem strange and marvelous; but to him that will consider what the *Egyptians* do in the burial of their dead it will appear no less wonderful, because each Province hath proper and particular Customs for it. When any of them is dead, all his kinred and friends (who put durt on their heads, and until such time as the corps is interred, go every day round about the City weeping and lamenting) do neither wash themselves all that while, nor drink wine, nor eat any but low priced meats, neither put on clothes that are worth ought. There are three manner of Funerals amongst them, namely the sumptuous, the mean between both, and the lowest: In the first is spent six hundred crowns, in the second two hundred, and the last is of little cost.

The several
prices of Funerals

They which have the charge of Funerals (which is an office committed to them by the Superiors) bring in writing to the heirs of the deceased the prices of an Interment, asking how much they will bestow therein; and after they are agreed on the sum the dead body is delivered unto them, that the funerall may be made accordingly. The body then being extended on the ground, the Pronotary (so he is called) makes a mark on the left side about the intrails of such length as the body is to be incised and opened. That done, he that is termed the Inciser with an *Ethiopian* stone makes such and so great an overture on the side as is ordained by the Law, and presently runs away with all the speed he can; all the assistants throwing stones at him with great execrations; for they think that he bears an hate to the deceased which violates his dead body with any wound. As for them, which have the charge of the body (whom they call *Salter*s, or *Imbaulters*) they are reputed men of honor and reputation, conversing with the Priests, and entring, as they do, into the Temple: Now one of them, all the assembly being present about the body, continues that first incision, and makes it a great deal larger all along the bowels, and other interior parts of the body, except the reins, and heart. Those interior parts and bowels another of them washes in *Phenician* wine, that is mixt with divers sweet odors; after that they anoint the body all over, first with gum of Cedar, then with other precious ointments for the

the space of thirty days together; that done, they rub it well with Myrrhe, Cinamon, and other such like things, to the end they may, not only keep the body long, but also render it odoriferous and well scenting. The body, being thus ordered, they return it to the kinsmen of the defunct, so excellently preserved in all parts, even to the least hairs of the eyebrows and eyelids, that the form and beauty of the whole body remains still as if he were sleeping. In this maner do many *Egyptians* keep in their houses the imbalmed bodies of their Ancestors, rejoycing not a little that they can continually behold the worthy originals of their extraction, as if they were still living. Before the deceased is interred, his kinsmen do signifie unto the Judges & his friends the time of his burial, saying that he (naming him by his name) is to pass the lake that day. The Judges being assembled then to the number of forty or more, and set in half round chairs, prepared for that purpose, the body is carried into a ship, expressely provided for it, whereof the Master is by the *Egyptians* in their tongue called *Charon*. Whence it came to pass, as shall be declared hereafter, that *Orpheus*, having seen this custom used in *Egypt*, did afterwards devise Hell, partly following that which he had observed there, and partly adding somewhat of his own thereunto. The ship being past over the Lake, every one that would before the body was interred, had permission by the Law to accuse the dead; and if it were found by the Judges that he had lived ill, they thereupon give their sentence, whereby they deprive the dead body of burial; but he that objects a vice or accusation unjustly, is condemned in a great penaltie.

The manner
of Judging the
dead.
Forty Judges,
or more, ap-
pointed for
that purpose

When there is no accuser, or that the accusation is proved false, the kinsmen of the deceased putting an end to their mourning fall to praising him, without recounting ought of his discent, as the *Greeks* use to doe; for all the *Egyptians* hold one as noble as another; but begining at his infancy, wherein they recite the institution of his life and erudition, they descend to his mans estate, and relate his devotion and reverence to the Gods, his justice, loyaltie, and goodness, his continency, and other vertues: And invoking the infernal powers they beseech them to place him amongst the good; at which words all the assistants answer, extolling the happiness of the deceased, as of him that was to be perpetually in Hell with the blessed. That done, his kinsmen inter him themselves, some in their sepulchers, others, that have none, in the thickest wall which they have in their houses in a Coffin high advanced.

The *Egyptians*
equally noble

As for those, which for some crime, or debt, are forbidden buriall, they are kept in their houses without a Coffin; howbeit they are afterwards honorably interred by their heirs, who becomming rich have made satisfaction for the crime or debt of their progenitors; For the *Egyptians* glory much in the magnificent buriall of their ancestors. It is a custome amongst them to give the bodies of their deceased parents in pawne to their Creditors, and he that does not redeem them is exceedingly blamed, and is not buried after his death.

Debtors depri-
ved of buriall.

One may marvel, and not without cause, that they, which made these constitutions, have had regard, not only to the ordaining of Laws
and

and customes for the living, but also for the buriall and obsequies of the dead: they did it doubtless out of an opinion they had, that men would thereby be drawn to lead a good life. Now the *Greekes*, who in their deviled fables, and incredible relations of their Poets, have set forth the rewards of the good, and the paines of the wicked, could not induce men to vertue by their writings, but contrarily have been derided and contemned by them for it; whereas it is otherwise with the *Egyptians*, who visibly, and not fabulously, distribute punishment to the bad, and praise to the just; for they are dayly admonished to do things that conduce to a good life, when as they see that every one leaves a memory behind him of the recompences he hath received, according as he lived well or ill, by reason whereof they labour all to lead an orderly and upright life. And truly one ought to think, that those are the good Laws, which make men honest, and wise, and moderate; and those that only enrich them, wherefore it seems fit and reasonable unto us to treat of those, which have given such admirable and exquisite Laws to the *Egyptians*.

C H A P. V.

The Names of the Law-givers of Egypt.

*Menas the first
Law-giver.*

IT is said, that a long while after the *Egyptians* had lived in that manner as they did in the days of their Gods & Demi-gods, King *Menas*, a Prince of great understanding, and of a commendable life, was the first that perswaded the people to use written Laws, feigning that they were sent him by the Commanders of *Mercury*, and that they would be the cause of great good unto them in after times; even as *Minos* did to those of *Candie*, and *Licurgus* to the *Lacedemonians*; one of them saying, that *Jupiter*, and the other, that *Apollo*, was the Author of those Laws. Many other Nations received their Laws in the same sort, which hath been the occasion of much happiness to them that observed them. For they write, that *Zatrastes*, pretending a God for them, gave Laws to the *Arianes*; *Zamolxis* to the *Getes* in *Vesta's* name; and *Moyse Abiao* maintained to the *Jews*, that he received the Laws which he gave them, from him whom they called their God: All of them thinking, either that the Laws are a divine thing, worthy of admiration, and exceeding profitable to mankind, or that the people, in regard of the excellency thereof, and for fear of the Gods, would the sooner obey them.

*Sasochis the
second Law-
giver.*

The second Law-giver of the *Egyptians* was *Sasochis*, a Prince of great wisdom, who, as they say, added many things to the religion and veneration of the Gods; was the Inventor of Geometry, and taught the inhabitants of *Egypt* the course of the stars.

*Sesoftris the
third.*

The third was King *Sesoftris*, who by his Institutions ordained many things touching matters of War, and the several Charges thereof.

*Vecchoris the
fourth.*

The fourth that ordained Laws in *Egypt*, and settled Commerce, and Judgment amongst men, was King *Vecchoris*, whose memorie for the acuteness of his wit remaines untill this present in many places: He

was

was, they say, of a weake constitution of body, and of all others most avaricious.

After *Vecchoris*, *Amasis* added many things to the Lawes of his Predecessors; he made Constitutions concerning *Monarchy*, and the total signory of *Egypt*. They write of him, that he was a very provident Prince, and a lover of right and equity; for which reason, the *Egyptians*, though he was not of the blood Royal, made him their King. When the *Eliensiens*, being occupied in the *Olympick* contention, sent their Ambassadors unto him, to know how that contention might be justly managed, he answered, by the *Elienses* ceasing from contending therein. To *Polycrates*, the Prince of *Samos*, who was his Confederate, and Aly, he sent an Ambassage (for that he evilly intreated both his subjects, and strangers that sailed into his Country) to desire him that he would use more moderation towards them. Whereunto, when *Polycrates* despising his counsel would give no regard, he by expresse Letters departed from his alliance with him; sending him word, how forasmuch as he was certain that he would ere long undergo the punishment of his tyranny used to his subjects and strangers, he would not be constrained to grieve at the misfortune and misery of his friend. The *Greeks* exceedingly admired the prudence of this King; for shortly after, that befel unto *Polycrates* which he had foretold. *Darius*, the father of *Xerxes*, was the sixth that added some thing to the Laws of the *Egyptians*, who, disliking the impiety of *Cambises*, his Predecessors, towards the Gods, lived gently and affably amongst them, conversing very familiarly with the Priests, of whom he learned Theology, and being made acquainted by them with the noble Acts contained in their sacred Writings he composed an History of the magnificence of the ancient Kings of *Egypt*, and their humanity towards their subjects; of whose vertues he was so great an Imitator, that he alone amongst all the other Kings was (in his life time) stiled a God by the *Egyptians*, who after his death did him all those honors which were done to their ancient Kings. Now these Laws, whereof we have made mention before, were established by the first Kings to their exceeding glory, but since those times many of them, which were approved of, and observed, were altered and abolished by the *Macedonians*.

CHAP. VI.

Of Philosophers, Poets, and other excellent men amongst the Greeks, which travelled into Egypt for the acquiring of Knowledg.

WE will now declare what wise and learned persons came in times past out of *Greece* into *Egypt*, to attain the knowledg of their Laws and Sciences. Their Priests make mention, how it is containd in their sacred Books, that *Orpheus*, *Museus*, *Melampus*, the Poet *Homer*, and *Licurgus* of *Sparta*, were the first that passed into *Egypt*; and

Orpheus.

and after them *Solon* of *Athens*, *Plato* the Philosopher, *Pythagoras* of *Samos*, *Eudoxus* the Mathematician, *Democritus* the *Abderite*, and *Inopis* of *Chio*; of all which there are marks yet remaining in *Egypt*, namely, the pourtraitures of some, and of others the places, which have taken their names, either from them, or from the sect and doctrine that they followed. Certainly all these Philosophers, learned in *Egypt* whatsoever made them worthy of admiration amongst the *Greeks*; for *Orpheus* (as the *Egyptians* say) brought from thence divers Hymns of the Gods, the Celebration of the Orgies of *Bacchus*, and the fiction of *Hell*; for indeed the Ceremonies of *Osiris* are altogether like to those of *Dionysius*, and those of *Isis* to them of *Ceres*; without any other difference, then that of names. He introduced in like manner the pains of the damned, the *Elizian* fields, and the use of Statues, which he took from the manner of burials, and sepulchers in *Egypt*. He feigned also, that *Mercury*, according to the ancients, conducted the souls of the dead to the places where they were to abide: And it was the custom of the *Egyptians*, that he, which brought back the body of the Bull *Apis*, should cast something, that was cut off, to *Cerberus*, which was there by.

All these, introduced by *Orpheus* into *Greece*, were by *Homer*, in imitation of him, set down in his Poem; for he saith, that *Mercury*, having a rod in his hand, calls unto him the souls of the Demi-Gods and Princes; and that afterwards they walk neer to the floods of the Sea, to the white Rock, and the gates of the Sun, things devised by the people. He saith also, that there is a green Meadow, wherein are the souls of little children, that is, the images of them dead. He calls *Nilus* the Ocean, because the River was by the *Egyptians* named so. The City of *Heliopolis* he terms the gates of the Sun; and he thinks, that the Meadow is the abode of them which are transported over the Lake of *Acheron*, into the pleasant Meadows full of Canes, which are hard by *Memphis*; adding further, that the dead abide in those places, because the Sepulchers of the *Egyptians* are for the most part there. The manner which the *Egyptians* observe in passing dead bodies over the Lake of *Acheron* unto their Sepulchers, and many others things, which still they use, have given way to the fables, which the *Greeks* have devised of *Hell*: for the barque that carries the corps, which they call *Varis*, is called by the *Greeks*, *Epibathra*, saying that they give an halfpeny to the Ferryman, who by the people of the Country is named *Charon*; and that in these places is the Temple of *Proserpina* the Tenebrous, and the gates of *Cocytus*, and *Stix*, seperated the one from the other by certain Towers of Brass; There are others also that are called the gates of Verity, neer to the which is a Statue of Justice without an head.

Many other things are recounted for fables, which yet are still in being, and continue their name and structure: For in the City of *Achantha* beyond *Nilus*, towards *Libia*, and some ten leagues from *Memphis*, there is a Vessel full of holes, wherein three hundred and threescore Priests do every day fetch water from the River of *Nilus*. The fable likewise of the sacred Ass is shewed to this day in some of their Solemnities, wherein the knots tyed at the end of a long cord are unloosed by those that follow after him.

The

The *Egyptians* say further, that *Melampus* transported the divine Ceremonies of *Dionisius*, which he had seen in *Egypt*, into *Greece*; and that he taught that which is spoken of the Battel between *Saturn* and the *Titans*, as also whatsoever the Gods else suffered therein. *Melampus.*

They say likewise, that *Dedalus* made his Labyrinth in imitation of the wanderings of that in *Egypt*, which is now in being. Some hold, that *Mendetus* caused it to be built; others say, that it was King *Maro*, a long time before *Saturn* raigned. The number of the ancient Statues, which are in the Labyrinth of *Egypt*, is such as is in that which *Dedalus* made in *Greece*: True it is, that *Dedalus* was the Architect of that great and goodly Porch, which is before the Temple of *Vulcan* in the City of *Memphis*, and that the people for the framing of such a rare work permitted him to set up his Statue in that Temple, which accordingly he did, and made it himself of wood. The inhabitants of the Country, for the excellency of his Art, and for having been the Inventer of many things, did (to his great glory) honor him as a God; and to this day there is in one of the quarters of the City of *Memphis* a Temple dedicated unto him. *Dedalus.*

Now that *Homer* had been in *Egypt*, there are great presumptions of it, especially the drink which *Helena* gave to *Telemachus* to make him forget things past; for it is certain that such a drink of oblivion (which *Homer* writes was composed by *Helena*) was first of all made by *Polydamna*, the wife of *Thonis*, in the City of *Thebes* in *Egypt*, where women do at this present use such medicines; and it is said, that in the City of *Heliopolis* only (for *Heliopolis* and *Thebes* are one and the same City) the medicines against griefe and anger, especially in former times, were to be had. *Homer.* *Heliopolis and Thebes in Egypt all one City.*

Moreover the *Egyptians* call *Venus* by her ancient name, golden *Venus*; and it is certain, that neer unto *Memphis* there is a field called the field of golden *Venus*. *Golden Venus.*

Furthermore, that which the *Greeks* relate of the Nuptials of *Jupiter* and *Juno*, as also of their peregrination into *Ethiopia*, seem to be drawn from the *Egyptians* yearly carrying the Tabernacle of *Jupiter* over *Nilus* into *Libia*, and the bringing of it back certaine days after into its former place again, as if *Jupiter* returned out of *Ethiopia*.

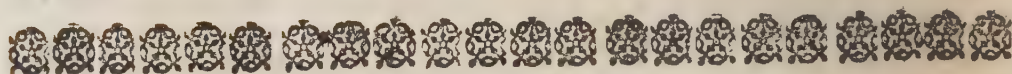
Likewise *Licurgus*, *Plato*, and *Solon*, carried many Laws and Constitutions to their Republicques, which they had taken from the *Egyptians*. *Licurgus.* *Plato.* *Solon.*

Pythagoras also out of the sacred writings of *Egypt* learned Geometry, Arithmetick, and the Transmigration of Souls from one body to another. *Pythagoras.*

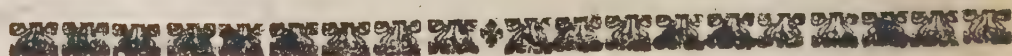
They thinke withall, that *Democritus* did in his five years abode in *Egypt* gain the knowledg of many secrets of Astrology. *Democritus.*

Finally, *Inopis*, having long conversed with the Priests and Astrologers of *Egypt*, transported into *Greece* the knowledg of the Suns motion, and the course of the other Stars, together with many other things worthy of memory, which he had learned of those Astrologers. *Inopis.*

The best, and most excellent Carvers of Images, that have been greatly honored in times past, were *Theledens* and *Theodorus*, the sons of *Rhicus*, by whom the Statue of *Apollo Pithius* in *Samos* was made: the moiety whereof (according to report) was the workmanship of *Theledens*, and the other part of it was perfected in *Ephesus* by *Theodorus* his brother: Which severall parts being assembled and joyned together, the whole body proved to be so well done and proportioned, that it seemed to be cut and made by one alone master, which was an Art and manner of working, unknown to the *Greeks*, but altogether common and usuall in *Egypt*. For amongst all Nations, the *Egyptians* only did not measure the composition of Statues and Images by the eye, but made them by demensions, and the compass; to the end that the Statue might be composed of many and divers stones, by well observing the measures and proportions; a thing verily worthy of admiration; Namely, that many Artisans in severall places agree so well together in one measure, that one Statue shall be composed oftentimes of twenty, and sometimes of forty peeces; which is verified in the said Image of *Samos*, that is like to the workmanship of *Egypt*, divided from the head to the privities, with such conformitie and resemblance, as it seems to be the work of one onely Work-man, being after the fashion of the Statues of *Egypt*, with the hands extended abroad, and the legs as if one were walking. Having hitherto spoken of the *Egyptians*, we will now come to the *Assyrians*.



THE





THE
HISTORY
OF
Diodorus Siculus.

The Third Book.

The Proem.

After we have handled in the precedent Book the matters which concerned the Gods of the Egyptians, their first Kings, their Laws, their Customs, their Sacrifices, the nature of Nilus, and other things worthy of memory; the third Book shal contain the Antiquities of Asia, begining at the raign of the Assyrians. In Asia then raigned in former ages the Native Kings of the Country, whose Names and Acts are abolished by Time.

CHAP. I.

The Acts of Ninus the first King of Asia.

He first King of the Assyrians, which could finde out writers to set forth his Acts, was *Ninus*; who naturally inclined to War, and covetous of honour and glory, after he had first exercised for a long time together the lustiest and strongest young men of all his Kingdome in Armes, in the perils of War, and in patiently enduring all paines and labour, he raised a mighty Army, and entring into league with *Aricus*, King of the *Arabians*, whose riches in those times (as things stood then) were more to be feared, then their Forces. These *Arabians* have alwayes preserved their libertie, and would never suffer any forraign Prince to have dominion over them; so that neither the Kings of *Persia*, nor those of the *Macedonians* (although they were more powerfull in Armes) could ever be masters of their Kingdome. For *Arabia* is a country unexpugnable to a forraign

raign Enemy, by reason it is partly desert and uninhabited, and partly barren and dry, as also for the want it hath of water, although there be notwithstanding many Wells and Fountains in it, but they are concealed, and onely known to the Inhabitants there living.

Ninus then, accompanied with the King of *Arabia*, lead his Army against the Babilonians; now the City of *Babylon* was not built at that time, but there were many great Towns inhabited thereabout, which through dis-use of Armes, being easily subdued, their King whom he had taken prisoner, together with his children, he put to death, and imposed a tribute on the vanquished. Next marching from thence into *Armenia*, after he had reduced certain Towns thereof under his obedience, King *Barzanes*, seeing himself inferior to *Ninus* in Forces, came and met him with many rich presents, and yeilded himself and his Kingdom unto him, who, acting the part of a Noble and generous Prince, restored *Barzanes* to his Kingdom again, without any other condition, then that he should supply him with men and victuals.

The King of
the Babylonians
vanquished, &
put to death.

An act worthy
of a King.

Passing on then with a greater Army against the *Medes*, King *Farnus* incountring him, gave him Battaille, wherein he was vanquished, and taken prisoner with his wife and seven children, and was afterwards crucified.

The King of
the Medes taken
prisoner,
and crucified.

Ninus, elated with such prosperous fortune, resolved to make himself Lord of all *Asia*, that lyes between the two Rivers of *Tanus* and *Nilus*. And truly it is commonly seen, that the happy success of enterprises gives a man hope and desire of executing greater. Wherefore having made one of his friends Governour of *Media*, he departed to subdue the rest of *Asia*, which in seventeen years he brought under his subjection, *India* and *Bactria* excepted. But they that have written the Acts of this *Ninus*, have not in particular set down the Battails, that were fought, nor the number of the vanquished; and therefore we will succinctly declare the most notable ones, according to the opinion of *Ctesias* of *Gnidia*, who saith, That in this great conquest, *Ninus* subdued all the Maritime Nations of the *Levant*, and their neighbours, namely the *Egyptians*, the *Phenicians*, those of the interior *Syria*, of *Cilicia*, *Pamphilia*, *Lycia*, *Caria*, *Phrigia*, *Misia*, *Lydia*, *Troas*, and *Phrigia* upon the *Hellepont*; the Country also of *Propontis*, *Bithynia*, *Cappadocia*, and all the strange and barbarous people about *Mare major*, even to the River of *Tanaïs*. He added likewise to his Empire the *Cadusians*, the *Taphyri*, the *Hircanians*, the *Dranges*, the *Dernices*, the *Carmanians*, the *Coronians*, the *Rhombe*, the *Vocarnians*, the *Parthians*, the *Persians* also and *Susians*, together with the *Caspians*, the entrance unto whom is so strait and difficult, as it is called the *Caspian gates*, and many other unknown Nations besides, which to account in particular would be longer then all our History.

The Nations
subdued by
Ninus.

Having afterwards began a War against the *Bactrians*, and seeing that they defended themselves, both with numbers of men, and difficulty of places, he resolved to retire, and defer the enterprise to another time, bringing back his Armie into *Syria*, where he chose out a place, commodious for the building of a City, which (as he had surmounted other Kings in glory and high exploits) he determined to

make

make so great, as the like had never been before, nor ever should be after.

Hereupon *Ninus* having sent away the King of *Arabia*, and his Forces into their Country, greatly enriched and laden with gifts and spoil, and assembled from all parts a mighty company of people together, and all other things necessary for such a work, he founded his City on the River of *Euphrates*; making it not altogether square, but two of the sides longer then the other two; for each of the longest walls were ten leagues in length, and the other two not fully six a peece, so that it was in all one and thirty leagues about. And truly he was not frustrated of his hope, for there hath not been a City found since of so great a circuit, or that had such a sumptuous and magnificent wall, the height whereof was † seventeen fadome or thereabout, and the thick- † 100. Foot. ness such, as three Carts might go a front on it; the Towers of it were in number fifteen hundred, all of them * thirty and four fathom high. * 200. Foot. Now to render this City populous and well inhabited, he constrained the *Assyrians*, especially the richest of them, to dwell there; and withall admitted into it all such of the neighboring Nations, as would come thither; ordaining that the City should in memory of him be called after his name, *Ninive*; which done he divided amongst the inhabitants thereof the Territory next unto it.

CHAP. II.

of Semyramis her birth, beginning, and rising.

N*INUS*, having founded so great and magnificent a City, determined to convert all his Forces against the *Bactrians*, in whose Country he took *Semyramis* to wife, who being most famous amongst all other women, it will not be from our purpose if we deliver the manner how she came from a poor and low estate to such an height of glory and reputation.

There is in *Syria* a City named *Ascalon*, and not far from it a Lake abounding with fish, neer unto the which is the goodly Temple of the Goddess, whom they call *Derceta*, carrying the face of a woman, and all the rest of the body the form of a fish; Now for a cause hereof the inhabitants of this Country do recount this Fable; *Venus* meeting on a time with this Goddess *Derceta*, made her fall in love with a beauti- full young man that sacrificed unto her, who begot on her a daughter: but the Goddess, ashamed of her mis-deed, drove away the father from her, and exposed the daughter in a desert place and full of rocks, where were a great number of Birds, by whom, according to the divine providence, the child was nourished. Howbeit the mother compelled by shame and grief, went and drowned her self in the Lake where she was converted into a Fish: from whence it is that the *Syrians* have even unto our time abstained from eating those kind of Fishes, but adore them as Gods. Moreover they tell another marvellous thing, That the birds sustaining the child on their wings fed her with curds,

which

*Derceta the
mother of Sem-
myramis.*

Semyramis fed
by birds.

From whence
Semyramis had
her name.

Semyramis
married to
Menon the
Governor of
Syria.

Ninus his Ar-
my, consisting
of 1700000
Foot, 200000
Horse, and
20000. and
600. armed
Chariots.

Dyonisius out
of the City
alone of *Sira-
cusa* raised
1000000.
Foot, and
12000 Horse,
besides 400
Gallies.

which they got from the shepherds adjoining Cottages; and that at the end of a year, in regard the child stood in need of more substantial meat, they nourished her with cheef taken from the same Cottages; which the shepards having discovered by the continuall pecking of their cheeses, they found out the child, whom they bred up amongst them, and afterwards for her excellent beauty made a present of her to the Kings super-intendant over the shepherds of that Province, named *Simma*, who having no children brought her up with great care as his own daughter, and called her *Semyramis*, after the name of the birds, which had fed her, (for in the *Syrian* tongue they are termed so) which from thence forward were adored by them of the Country as Gods.

This is that which the Fables say of the birth of *Semyramis*; with whom, being then marriageable, and surpassing all other Virgins in beauty, *Menon*, the Governor of *Syria*, who had been sent by the King to take account of his Cattle, and was lodged in *Simmaes* house, fell so desperately in love, as he would needs make her his wife, and carried her afterwards to the City of *Ninive*, where he had two sons by her, *Fapetes* and *Idaspes*. Now whereas the rare beauty of *Semyramis* was adorned with many graces and vertues, her husband, being wholly devoted unto her, would do nothing without her advice and consent.

Ninus then, having built his City, as is said already, applyed all his mind to the making of War in *Bactria*, a mountainous Country, difficile of access, and strong in the multitude and power of men; so that finding he had profited little in his former expedition thither, he thought it was needful for him to raise greater Forces then before: Wherefore he assembled together choyce and pick'd men from all parts in great numbers, and marched against the *Bactrians*, having in his Army (according to the saying of *Ctesias*) seventeen hundred thousand Foot, two hundred thousand Horse, and little less then ten thousand and six hundred Chariots, armed with sharp and cutting Sythes. This excessive number of Soldiers, will appear, it may be, incredible to the hearers; but he that will consider the greatness of *Asia*, and the multitude of Nations that are therein, it will not seem impossible. For if any one will look upon the enterprize which King *Darius* undertook against the *Scythians*, wherein there were eight hundred thousand men; the passage which *Xerxes* made into *Greece* with almost an infinite number of Soldiers; and the things which have been done since in *Europe*, he will not deny that which we say: For out of one of the Cities of *Italy*, *Siracusa* alone, *Dyonisius* raised an Army of an hundred and twenty thousand Foot, and twelve thousand Horse; as also rigged forth out of one only Port four hundred Gallies, partly of three oars, and partly of five oars on a side. The *Romans* likewise, a little before *Hannibals* time, foreseeing the greatness of the War against the *Carthaginians*, made an estimate, in *Italy*, as well of their Citizens, as of their Allies, that were fit and proper for the Wars, and they found, by the Rolls which were made of them, the number to be little less then a million; yet *Italy* is not to be compared for number of persons with

one

one of the Provinces of *Asia*. And this we have been willing to set forth, to the end one may not judge of the numerosity of people in former times, by the present solitude of Towns, that are little inhabited and almost lying waste.

Ninus then, leading this huge Army into *Bactria*, a strait and rough Country, divided his Forces into divers parts. Now there are in this Region many great Towns and Noble Cities, one of the which, and the chiefest, is named *Bactria*, far excelling all the rest both for the bigness thereof, and for a Castle that is in it, wonderfully strong. *Zorastes* was at that time King of the *Bactrians*, who having levied an Army of Four hundred thousand stout men, marched against *Ninus* to the Frontiers of his Kingdome, and of set purpose suffered one part of the *Assyrians* to enter into his Country, unto whom he gave Battel, vanquished them, chased them, and pursued them with continual execution, to the Mountains that are near thereunto; so that in this Encounter, he defeated and killed an hundred thousand of his Enemyes. But *Ninus* giving speedy succour to his men, the *Bactrians* were repul-
The *Bactrians*
vanquished.
The City of
Bactria belie-
ged.
The City of
Bactria taken.

Now because the Siege indured long, the husband of *Semyramis*, who was in *Ninus* Army, impatient of his wives absence, through the extreme love that he bore to her, sent for her to the Camp: She that was a discreet woman, and of a greater courage then ordinarily is found in that Sex, seeing an opportunity and means to shew her Vertue, undertook the Journey, though it was a long way thither: and to perform it the better, *Semyramis* attired her self with a Garment made of such a fashion, as it could not be discerned whether she were a man or a woman; which served withal to keep her from the heat of the Sun as she travelled, being light, and proper to do any thing therein; so that for the commodiousness of it, both the *Medes*, and afterwards the *Persians*, when they held the Empire of *Asia*, did a long time after use no garment of any other fashion then this of *Semyramis*. She being arrived then at the Camp, and having observed the order of the Seige, as also the places and situation of the City, she perceived that the Castle, naturally strong, and difficile of access, as is aforesaid, and whither none had ever yet tryed to get up, was unfurnished of men for the Guard thereof, all the *Bactrians* being at that time wholly intentive on the defence of the lower parts of the City towards the *Assyrians*, as they that held the Castle to be inexpugnable and safe from all attempts. Whereupon *Semyramis* chose out of the whole Army, such as were most inured to climb steep and rocky places, who with much difficulty clambering up through rough and craggy passages, gave her the means to gain one part of the Castle; which having done, she to amaze the Enemy, began to make a mighty noise, giving a sign to the Besiegers, that the Castle was taken; wherewith they that were in
L
the

the City were so terrified, as they abandoned the Defence thereof, and fought to save their lives by flight.

CHAP. III.

After the death of Menon, Ninus takes Semyramis to wife, hath a Son by her, and then dyes.

Menon strangles himself.

The Sepulcher of Ninus.

THE City of *Bactria* thus taken, *Ninus* admiring the Vertue and Prowes of *Semyramis*, first of all presented her with many rich gifts, and then vanquished by her extreme beauty, he laboured to perswade *Menon* her husband, that he would willingly and of his own accord leave her unto him to be his wife, in recompence whereof he promised to marry him to his daughter, named *Sofana*: and because he would not consent thereunto, *Ninus* threatned to pluck out his eyes; which *Menon* fearing, and tormented besides with the love of *Semyramis*, he strangled himself: whereupon *Ninus* took her to wife, and then being possessed of all the *Bactrians* Treasures, which came to a most mighty Mass of Gold and Silver, he settled the affairs of the Country and dismissed his Army. He had a son by *Semyramis*, whom he called after his own name, *Ninus*, and shortly after died, leaving the Empire of *Asia* to his wife: He was interred at *Ninive*, in the Sepulcher which was made for him of a marvellous bigness, being in height, according to *Ctesias*, nine hundred thirty and seven fathom and an half, and above half a league about: which huge Structure, in regard the City is seated in a plain Country by *Euphrates*, is seen afar off, as it were a Castle; and it is said, that it is yet in being, although the *Medes* did long since destroy the City of *Ninive*, when they ruled over the *Assyrians*.

CHAP. IV.

The high and famous Acts of Semyramis, and the building of Babylon.

The building of the City of Babylon.

3000000 men imployed in the building of it.

The circuit of the walls of Babylon, 22 leag. and an half.

The breadth of the walls, such as six chariots might go a front on them.

The height of the walls * 365. foot.

Semyramis, a woman of a great spirit, desiring to surpass her husband *Ninus* in glory and reputation, resolved to build a City in the Province of *Babylon*; and for that effect having assembled from all parts a world of Architects, and Artisans, as also made provision of all things necessary for so great a work, she imployed three millions of men about it, which she had drawn together out of all Nations under her Dominion: She founded her City on both sides of *Euphrates*, the River running through the midst of it; the walls of it were in circuit twenty two leagues and a half, thick set with many great Towers; and the breadth of them was such, as six Chariots might be driven a front on them; the height of them, according to the opinion of *Ctesias*, was almost incredible; but as *Clearchus*, and others, that passed with *Alexander* into *Asia*, have written, the walls were * three score and one fathom high. Now on every day of the year was one furlong of the wall erected, so that it contained so many furlongs as there are dayes in the year: The counter-mure was made of brick and bitumen, being in height, as *Ctesias* saith, two and forty fathom or thereabouts: but according to others,

twelve

twelve fathom & a half, & so broad as two Chariots at the least might go a front on it: having two hundred and fifty Towers, each of them as high and thick as those of the walls. Now one is not to marvel if there be so few Towers in such a large Circuit of the countermure, for in regard of the many Marishes about the City, there was no need of them in places that were so well fortified by nature; between the walls and the houses of the Inhabitants, there were void spaces four score fathom wide. *Semyramis*, to the end this work might be the sooner finished, gave the charge of every furlong building to some one of her friends, with money to defray the expence thereof.

These marvellous wals being with great care and diligence quite perfected in a year, the Queen built a Bridge over the River, at a place where it was narrowest, which was a quarter of a league in length, or more: the Bridge was sustained by huge Pillars of Stone, fixed in the bottom of the water, some twelve foot distant one from another, and the stones thereof were bound together with great iron bars, that were fastned in with moulten Lead; before the Pillars were mighty angles framed of stone, to break the violence of the current of the River, that so the Pillars might be secured from the force of the water: This Bridge, which was thirty foot broad, she caused to be floored with great joysts and planks of Cedar, Cipres, and Palm trees; a work verily, nothing interior to any other that she did in her time. On either side of the Bridge she drew a Wall of the same thickness as the outward wall of the City was; at each end of the Bridge she built a great and sumptuous Castle or Palace, as well to take the prospect of the City, as to serve for a Bulwark unto it. One of the Palaces was seated on the East side, and the other on the West, the River of *Euphrates* running between them towards the South, both of them huge and marvellous works, for that which was on the East, was first of all invironed with an outward wall, four leagues about, or little less, high and sumptuous, made of brick: then there was another wall within, on whose bricks, before they were burnt, were many Creatures drawn to the life, each one set forth in colours according to its natural similitude; and this wall was in circuit two leagues and a half, three hundred bricks in thickness, and fifty paces high: There was also a third wall wherewith the Castle or Palace was inclosed, which was almost two leagues about, and surmounted the second wall in height and thickness: On this wall and the Towers thereof, were the figures of divers Creatures in their natural form and colour; as likewise the hunting of all kind of Beasts, every of them a fathom high, and there was *Semyramis* also to be seen on horse-back, striking a Leopard thorough with a dart, and her Husband *Ninus* hard by her wounding a Lion with his Javelin: Moreover she added to this Palace, three stately Gates, which were enriched with many rare ornaments of Brasse; and therefore it did much excel that on the other side of the River as well for greatness, as for beauty and magnificence; for the outward wall of that on the West, which was only of brick, contained in circuit but two leagues at the most, and in stead of those Creatures before mentioned, it had Statues of Brasse to the resemblance of *Ninus*, *Semyramis*, and of their Rulers, as

The Bridge of
Babylon.

A Castle or
Palace at either
end of the
bridge.

The Palace on
the East side.

The Palace on
the West side.

also of *Jupiter*, whom the *Babylonians* call *Belus*: there was likewise painted on it, Armies set in battel Array, and several kinds of hunting, very pleasant to behold.

The Lake of
Babylon twelve
leagues and an
half in circuit.

The Temple
of *Belus*.

Afterwards, in the lowest place of the Citie of *Babylon*, *Semyramis* caused a foursquare Lake to be digged, whose wals were of brick and bytumen, twelve leagues and a half about, and thirty five foot deep; into either side of the Lake she drew a channel of water from the River of *Euphrates*, for her to go from her Palace to the Lake: there were on either side of the Channel, Arches of Brick, which were covered with bytumen four foot thick: The wall of the channel was twenty bricks broad, and twelve foot high above the Arches. This work being fully accomplished in seven dayes, she returned the River of *Euphrates* into his former course, and she made Gates of Copper at either end of the channel, which were in being until the Raig of the *Persians*. Furthermore, she built a Temple in the midst of the City to the honor of *Jupiter Belus*, the Greatness and magnificence whereof is not found in any Writings, nor in the memory of living men: nevertheless it is certain, that the wonderful height of this Temple was such, as the *Chaldeans* did by the means thereof, come to the true knowledg and observation of the course of the Stars, as well to the East as to the West, and that it was framed of brick and bytumen with excellent Art, and infinite cost: In the highest and most eminent part of this Temple, she caused three huge Statues of Gold to be erected, namely, of *Jupiter*, of *Juno*, and of *Ops*, whereof that of *Jupiter* is still in being forty foot high, and weighing a thousand *Babylonian* Talents; that of *Ops*, set in a chair, was of the like weight, having two Lions standing at her knees, and neer to them two mighty great Serpents of Silver, each of them weighing thirty Talents; the Statue of *Juno* standing upright, was four score Talents in weight, holding in her right hand the head of a Serpent, and in the left a Scepter of Stone: For these three Statues, there was a Table or Altar of Gold, common to them all, forty foot long, and twelve foot broad, weighing fifty Talents: there were moreover two Goblets or Cups of Gold, weighing both together thirty Talents, and as many Censers of the same weight and metal: besides these, there were three great drinking bowls of Gold, whereof that dedicated to *Jupiter* weighed twelve hundred *Babylonian* Talents, and each of the other two half so much. All which Riches the Kings of *Persia* carried afterwards away; and the Palaces, and other singularities of *Babylon* have been consumed by succession of time, or destroyed by men; so as of all that great City, there is at this present but a smal remainder left.

A Garden
hanging as it
were in the air.

There was also near to one of the Castles or Palaces, a Garden hanging as it were in the Air, not made by *Semyramis*, but afterwards, by a King named *Sirus*, at the request of a Concubine of his, who being a *Persian*, and desiring to see Meadows on Mountains, after the manner of her Country, perswaded the man to frame a Garden by Art, that might in trees and Meadows represent the Region of *Persia*. Each side of this Garden was eight score fathom long, and the goings to it, as it were to a mountain, were one degree higher then another, to the end that

that ones sight might from thence extend to all parts thereof: The foundations that bore all the weight of the building, were laid upon Arches which were built up stil one over the another, as the work rose higher and higher from the bottom to the top, so that the last and highest Stage of the Arches, whereon the platform of the Garden was placed, was twelve fathom and a half in heighth, and two broad: the walls which inclosed the Garden, and that were raised with an infinite charge, were two and twenty foot thick: The whole foundation was made in this manner, First were pitched in the bottom of all, great stones sixteen foot long, and twelve broad; upon them, for a pavement, were reeds laid fast compacted together with bytumen, and upon them two rowes of bricks joyned close with mortar, which were covered with sheets of Lead to keep out all wet from soaking into the Arches; and then were there Receptacles to convey away the rain; lastly, on the top of all the pavement a mighty mass of earth, sufficient to give rooting to the greatest trees, made up the Garden, wherein a number of goodly trees, and of all sorts, exceedingly delighted the sight of those that beheld them; the Arches withal gave so much light to one another, as there were lodgings in them as in a Palace; there was also an Aqueduct secretly carried along to water the Garden; but this strange and huge work was made, as we have before declared, long after the time of *Semyramis*, who built many Cities and Towns on the Rivers of *Euphrates* and *Tigris*, wherein she established Marts for all the Commodities which were brought from the *Medes*, *Paretanians*, and other adjacent Countreyes: for next to *Nilus* and *Ganges*, the noblest Rivers of *Asia* are *Euphrates* and *Tigris*, which descend from the Mountains of *Armenia*, four score and fourteen leagues the one from the other; and running by the *Medes* and *Paretanians*, fall into *Mesopotamia*, which they environ on both sides, and therefore give the name unto the Region; from whence flowing by *Babylon*, they enter into the red Sea, through *Sinus Persicus*: these two mighty Rivers, after they are assembled into one, as also the Towns that are seated upon them, bring great profit to them that frequent them, so that the Merchants which dwell neer those waters are exceeding rich.

This Queen *Semyramis* caused a huge stone to be cut out of the Mountains of *Armenia*, six and twenty fathom long, and four broad and thick, which being carried by a great many Carts set together, to the River of *Euphrates*, and from thence in a Ship to *Babylon*, she caused to be reected in the greatest *Piazza* of the City, a thing marvellous to behold, and which for its form was called an *Obelisque*, reckoned amongst the seven wonders of the world.

Now although there be many other things in *Babylon* to be admired, yet is not the infinite quantity of *Asphalta* or *Bytumen* which grows there, the least to be marvelled at; for it rises up in such abundance, as it suffices, not only for the building of those great and sumptuous Edifices, but also the innumerable people which are there, do use it for, and in stead of fuel, after they have dried it; so exceeding much is the quantity of it that comes from the Fountain whence it springs. Near unto it is an overture of the earth, not great, but of a wonderful property, for there

62. foot
12. foot.

Asphalta or
bytumen used
in stead of
wood for fi-
ring.

A deadly Air. there issueth out of it an ill smell, as it were of Sulphur, which kills the Creatures that pass by, restraining the breath in such sort, as the vapor being already got in, and the power of breathing taken away, death of necessity insues thereupon. There is likewise beyond the River a certain Lake or Moor, of a little circuit, casting up a fog all round about it, wherunto if any one do unwittingly enter, he is suddenly drawn into the Moor, without being able to go back, and then coming by little and little to have his body benumbed all over, he sinks down to the bottom, and so is drowned; a while after the dead corps floats on the top of the water.

A most dangerous Fog.

CHAP. V.

The Conquests of Semyramis in Egypt, Ethiopia, and Libia; her expedition against the Indians; and her Death.

THESE works being finished, *Semyramis* with a great and mighty Army marched towards *Media*, and being arrived at a Mountain, named *Bagistan*, which is dedicated to *Jupiter*, she pitched downe her Camp; and there in the open fields made a Garden three quarters of a league about, together with a Fountain to water it: near to the Garden she caused a Rock to be cut, that was above a league high, and on the lower part of it, she made her own Pourtrait, and that of an hundred men presenting her with gifts, to be engraven; as also in Siriack letters to be written thereon, How that rock had been so engraven by *Semyramis* with the hands of her Subjects. That done, and after she had from the fields side equalled the Precipice of the Rock, with raising up of earth, she mounted to the top of the Rock, and went to the City *Chania* in *Media*, from whence beholding in the midst of a large plain another Rock of an excessive greatness and height, she caused another great Garden to be made in the middle of it; where for her pleasures and delight, she built many beautiful and sumptuous lodgings, from whence she might view both the Garden, and all her Army which then lay incamped thereabout. In this place she abode a good while, given up to all kind of Voluptuousness; for after the death of *Ninus*, she would never marry other husband, fearing lest she should thereby be deprived of her Kingdom; but she pick'd out the handsomest men of all her Army to serve her Lust, whom, as soon as she had satiated her self with them, she made away.

The Incontinency of *Semyramis*.
The Inhumanity of *Semyramis*.

Departing from thence, she took directly by the *Ecbatanans* to the Mountain *Farcya*, to ascend into the which, the way being very long, and wonderful difficult, through rugged craggy dales, and over fearful Precipices, she desiring to leave an immortal memory of her name behind her, and to make a speedier passage unto it, caused the vallies to be filled up, and the Rocks to be broken down, thereby rendring, but with a world

a world of charge, the way more easie and short; which way, until our time, is called *Semyramis*.

Coming then to *Ecbatana*, she built a rich and goodly Palace in it. Now in regard this City, (by reason there are no Springs about it) was in great want of water, she caused an Aqueduct, very necessary, but with exceeding much labour and cost, to be made there: for some three quarters of a league from the City is a mountain rough and difficult of access, named *Orontes*, in height from the bottom to the top, a league and a half, and on the other side of the Mountain a great Lake, whence floweth a River, which through this Aqueduct, she caused to be conveyed into the City, by cutting a trench through the foot of the Mountain, which was fifteen foot broad, and five and forty foot deep.

These things thus performed in *Media*, *Semyramis* went into *Persia*, and other Regions of *Asia* under her rule and dominion; and every where caused mountains and rocks to be cut in funder to make the wayes easie for Travellers; and in plain and flat Countreyes she cast up great Mounts of earth, whereon she built either Sepulchers for her Commanders, or some Cities and Towns. It was her manner also to raise up high banks in her Camp, where she pitched her Tent, that from thence she might take a view of her Army: of all these there are many marks and ruines in *Asia* remaining to this day, which are said still to be the works of this Queen.

Semyramis having afterwards run over all *Egypt*, and reduced the greatest part of *Libia* under her subjection, she would needs go to the Temple of *Jupiter Ammon*, to know the end of her life from that God; and it is said, the answer was, That she should dye when her son *Ninus* laid wait for her life, and that after her death she should receive the honor of immortality from many Nations of *Asia*.

Entring into *Ethiopia*, and there conquering divers Lands, she saw many singular things in it, amongst others, a Lake four square, some seven and twenty fathom about, whose water is of a Vermilion colour, sweet of savour, and in taste not much different from old wine; having besides the strange property to make men so drunk, that they publicly confess all the secret faults which ever they have committed; but this is not easily believed. She saw there likewise what manner of Sepulchres the *Ethiopians* have for their dead, far different from other people. For after they have Imbalm'd the Corps, and put it naked into a certain vessel of glass, they set it on a Pillar, and in this sort the Corps of the Deceased may be seen through the glass, as *Herodotus* saith; howbeit *Ctesias Gnidius* reproves this, saying, That the Corps being well imbalm'd, they do not put it into a vessel of glass, for they burne it, and therefore it cannot retain its form; but they put it into an hollow statue of Gold which they inclose in glass, so that this statue invironed with glass, being set in an high place, represents the similitude of the dead person; such are the Sepulchres of the rich: the meaner sort put it into a Statue of Silver, and the poor into one of baked earth; and whereas there is abundance of glass in *Ethiopia*, every one hath great store of it. But we will speak hereafter of the customs of the *Ethiopians*, and of other things of theirs worthy of memory, when we come to treat of what hath been done by them in times past.

A marvellous Lake.

The *Ethiopians* Sepulchres of their dead.

Semy-

Stanrabotes
King of India.

Semyramis, after she had disposed of the affairs of *Ethiopia* and *Egypt*, marched with her Army (that was very numerous) into *Bactria*, where having lived long in peace, and being covetous of honor and glory, she resolved to make a War that should be memorable for ever. Understanding then, that the Indians were the greatest Nation of the world, and their Region very goodly and fertile, she intended to imploy all her Forces against them; over whom, at that time, reigned King *Stanrabotes*, supported with a great and mighty Army, as also with many Elephants, trained up and inured to the wars.

The goodness
and beauty of
India.

Now the Country of *India* is above all others excellent in beauty, and distinguished into many parts by the Rivers that water it, where the earth yields her increase twice a year, and is so fertile of things necessary for mans life, as it produceth Victuals abundantly every where.

It is said, that there is never any sterility in it, nor any spoile of fruits or seeds; there is also an incredible number of Elephants, far to be preferred for force and might before those of *Libia*; there is likewise a world of Gold, Silver, Brass, precious Stones, and of all other things that concern riches and delight; whereof *Semyramis* being advertised, she set all her thoughts on this War of the *Indians*; but knowing how great this Enterprize was, and what need she would have of most mighty Forces for the executing of it, she sent unto all the Governors of her Provinces, that according to the bigness of them, they should levy all the young men that were most able and fit for the Wars, as also, to make provision of all kind of new Armes; and she commanded those which should be enrolled, that within three years, they should make their Rendezvous at the City of *Bactria*, where she was. She further gave in charge to *Phenicia*, *Syria*, *Cyprus*, and other Maritime Countreys, where was Timber and other materials proper for Shipping, to prepare great store of Vessels fit to pass up and down Rivers, that might be taken asunder; for *Indus*, which is the greatest River of all that Region, and which on the one side is the limit and bound of the Kingdom of *India*, hath need of many Vessels, as well to pass it over, as to drive the enemy from the shoar; and because there are none thereabout, nor materials wherewith to make them, she was constrained to have them carried by land from the Country of *Bactria*.

An Army of
2000000 of
Foot, 500000
Horse, 100000
Chariots, and
as many men
on Camels with
swords six foot
long.

Semyramis also, being inferior to the *Indians* in Elephants, bethought her of a notable wile to amaze them, in regard they thought there were none to be had but in *India*; for she killed three hundred thousand Oxen, and having distributed their flesh unto her Workmen, she caused the skins of them to be made in the likeness of Elephants, which afterwards being stuffed with straw, rightly resembled a true Elephant, and inclosed a man seated on a Camel within it, to guide this form and similitude of that Beast: all which she caused to be done in secret, that no inkling might come to the *Indians* of it, and that they being amazed at such an unforeseen thing, might think them to be Elephants indeed. This being performed in the space of two years, in the third she assembled all her Army together in *Bactria*, consisting, according to the saying of *Ctesias*, of Three millions of Foot, Five hundred thousand Horse, and an hundred thousand Chariots, besides as many men on Camels with swords six foot long.

long. There were of those Vessels that were to be taken asunder, two thousand, which together with the similitudes of the Elephants, were carried on Camels backs, and she caused the horses to be accustomed not to fear those counterfeit Beasts. This Stratagem *Persens* King of *Macedon* would needs imitate a long time after in the War which he had with the *Romans*; but it served him to no more purpose then it did *Semyramis*, as we will declare hereafter.

The King of *India* being advertised of the wonderful greatness of this Army, and the world of Provisions that went along with it for the War, endeavoured to exceed the Forces of *Semyramis*: And first of all he caused four thousand Vessels to be made of great Canes, proper for the Navigation of the River; for it is said, that there are in *India*, both in the Rivers, and in the Marshes, an infinite multitude of Canes, which are so big as a man cannot fathom them, whereof they make very good Vessels, in regard of their strength and thickness: He got together likewise great store of Armes of all sorts, and raised an Army out of the whole *Indiaes*, surpassing in number that of *Semyramis*; moreover causing wild Elephants to be hunted, for he trained up many to the Wars for a terror to those that beheld them. All Preparations needful for the War being thus made, he sent Ambassadors to *Semyramis*, who was then approaching, reprehending her for her unreasonable Ambition, in that she would wage war against him without being provoked thereunto by any injury; and accusing her many wayes besides, with calling the Gods to witness, he threatned to crucifie her if she were overcome in Battel. But *Semyramis* answered, laughing, *That the business between them was to be disputed with prowess and valor, and not with words.*

Stanrobates his Remonstrance to Semyramis.

Semyramis her answer thereunto.

Marching then to the River of *Indus*, she found the Kings Army ready to fight with her; whereupon she caused her Vessels to advance, manned with the best Souldiers she had: Then was there a cruel and bloody Conflict between them, which was a long time disputed with great courage and valor on either part; but at last the *Indian* Fleet being vanquished, and a thousand of their Vessels sunk, as also a great number of Prisoners taken, she caused a bridg to be built over the River for the better facilitating of the passage; and placing a strong Guard at either end of it, she passed over all her Army, taking in the Ilands and Townes that were in, and upon the River; and bringing into servitude above an hundred thousand men. The King of *India* having (as is before declared) lost his Fleet, made shew, as if his Land Forces were far off, and so retired a little back, to the end his enemyes, thinking it was out of fear, might the the sooner pass the River; which *Semyramis* perceiving, as if things went according to her wish, she pursued after the *Indians* with all her whole Army, except such as she had left for the Guard of the Bridg. Now she had caused the mock Elephants to march in the Front of her Forces, which being discovered by the Kings Spies, they made report thereof to their Master, who was much troubled at it; but this Stratagem could not be long concealed, for the *Indians* marvelling how, or where *Semyramis* could get such a multitude of Elephants,

The Indian fleet defeated.

A thousand Vessels sunk. 100000 Prisoners taken.

phants, they used such means as they took some Prisoners in the night out of *Semyramis* her Camp, which revealed to their enemies the counterfeiting of those Elephants: wherefore the King confiding in his Forces, and having acquainted his Souldiers with the counterfeiting of those Elephants, that so all fear being taken away they might fight the more couragiously, he advanced in battel Array against the *Assyrians*; the like did *Semyramis* against the *Indians*.

Both the Armyes being then neer to one another, the King placed his Horse and Chariots in the Vant-guard, before the body of his Foot, to whom *Semyramis* having opposed her mock Elephants, no sooner was the signall of Battell given, but the men at Armes were straightway discomfited; for their Horses accustomed to the true, and not those counterfeit Elephants, were so scared with this new form of Elephants, and with the smell of them, as they carried part of their Riders headlong into the midst of their Enemyes, and ran away with others scattered up and down here and there. *Semyramis* seeing this, pursued her Victory with the best and choicest of her Horse, and fighting in the head of them, she routed the rest of the *Indian* Gondarmary, who retired to the body of their Army; *Stanrobates*, no whit dismayed with this Defeat, advanced with the gross of his Foot, the Elephants before, and fighting in the right wing, seated on a strong Elephant, he marched couragiously against the Queen, who by fortune was then in the left wing. The true Elephants fought against the counterfeit, but not with like Forces, for the Kings prevailing, made a cruel havock amongst the *Assyrians*, trampling some of them under their feet, and killing and tearing others in pieces with their Trunks and teeth: wherefore every place being filled with heaps of dead bodyes falling one upon another, and a general terror seizing on all, no order was kept, so that most of the *Assyrians* betaking them to flight, the King by chance incountred with *Semyramis*, and hurt her first with an Arrow in the arme, and afterwards with a Dart in the shoulder. The Queen then, not regarding her wounds (for they were but slight) as she was mounting a fresh Horse, had almost been taken by the Kings Elephant pursuing her. In this manner were the *Assyrians* put to flight, making to their Vessels with all the speed they could; so that the *Indians* following their Victory, there was a terrible slaughter all along the wayes, too narrow for such a multitude of people; for the Horse and Foot mingled pell-mell together, were such an hinderance one to another, as they had no means either to flye or to save themselves other wayes, but wrought their owne deathes with their disorder and throng. Many there were that were thrown into the water from off either side of the Bridg by the great multitude of those which fled. When as the most part of them that had escaped from this overthrow were past over the Bridg, (which was made of Barques) *Semyramis* caused it to be broken, and the Barques to be sundred, which hurried away by the River,

The *Assyrians*
defeated.

River, many *Indians*, that in pursuit of their Enemies had got in- to them, were together with them drowned by the violence of the streame. *Stanrobates* being admonished by divers Prodiges, and the advice the of Auguries not to pass the River, gave over the Chase.

Semyramis, after exchanging of Prisoners, returned into *Ba- etria*, where she discharged the most part of her Army, and ha- ving shortly after discovered how her son *Ninus*, by the means of an Eunuch, laid wait for her life, she forgave him his offence, ac- cording to the Oracle of God *Ammon*, and then commanding all the Governors of Provinces to obey her Son as King, she vanish- ed suddenly away, translated (as it was believed) to the Gods, The end of Se- myramis. according to the answer of the Oracle. Others have fained that she was turned into a Pigeon, and that she flew away with a great Semyramis tur- ned into a Pi- geon. many of Birds which were come into her Chamber; whence it is that the *Affyrians* adore the Pigeon as a Goddess, thinking their Queen was immortal. This Queen *Semyramis* held the Empire of all *A- sia*, except the *Indiaes*, and lived (as writes *Ctesias Gnidius*) three The life of Se- myramis. score and two years, whereof she reigned forty and two.

The *Athenians* and other Historians affirm, that *Semyramis*, who was fair and comely, was infinitely beloved of the King of *Af- syria*, and generally commended for her modesty and good grace; so that the integrity of her life being known to every one, she requested and obtained of *Ninns* her husband, that she might reign alone by her selfe for the space of five dayes. Taking upon her then the Scepter and Royal Mantle of the Kingdom, she made on the first day a great and sumptuous Banquet, whereunto she invited all the Princes and Commanders of the Empire, to the end they might yeild her obedience, as to their Queen; and on the second day, seeing that the Nobles and people honoured her as their Sovereigne, she put her husband in prison, and boldly assuming the absolute command of the Kingdome, she held it to her old age, gloriously performing many high and famous Acts.

CHAP. VI.

The Kings of Babylon that succeeded Semyramis, and their manner of living in all kind of Voluptuousness and I- dleness, for the space of fourteen hundred yeers, to the time of Sardanapalus.

THE things before written of *Semyramis*, have been handled by divers Authors. Now, so it is, that after her Decease, *Ni- nus* her Son, nothing like unto his mother, having taken upon him the Kingdome, made peace with all his neighbours, and imploy-
M 2 ed

ed the whole time of his life in keeping himselfe shut up in his Palace, eschewing the sight of men, and living in Voluptuousness and Idleness amongst Concubines and Eunuchs; for hee thought that being alwayes in continual pleasure, he should avoid all in-commodities and dangers; and that to care for nothing is the greatest happiness a King can have. Howbeit, for the securing of his Raign, and that he might be feared of his Subjects, he levied every yeer a certaine number of Souldiers, and over them ordained in every Province a Captaine. When his whole Army were together, without the City of *Ninive*, hee set over every Nation a Commander in Chief, chosen out of the most advised of those that were about his person; and at the yeers end, he sent those first Souldiers home to their houses, and demanded others from other Provinces; whence it hapned that his Subject were more prompt to obey, for the fear they were in of the Souldiers, which were alwayes lying in the field; and if any chanced to rebell, they were the more ready to submit out of the dread of punishment. He thought too, that this changing of them would keep the Souldiers and their Leaders the better from combining together, and conspiring against him; for to be continually exercising the Art Military in the field, renders Souldiers more hardy and stout, and Commanders more knowing, which hath oftentimes been the occasion of their departing from their obedience to their Prince. This manner also of the Princes living unknowne to Strangers, is the cause that his pleasures are concealed, and that none dare blaspheme against him, no not in word, as if he were an invisible God. Now in this manner did *Ninus* live, establishing the Commanders of his Army, the Governors of Provinces, the Officers of his house, and the Judges over the people, and disposing of all other things concerning the care and charge of the affairs of his Kingdom.

In the same sort did thirty other Kings rule over the *Assyrians*, till the Raign of *Sardanapalus*, in whose time that Kingdom of *Assyria*, which had indured a thousand three hundred and threescore yeers (as *Ctesias* testifieth in his second Book) was translated to the *Medes*: *Ctesias* doth not set downe the names of those Kings, nor how long they raigned, because they did nothing worthy of memory; but only makes mention of the succor which those *Assyrians* sent to the *Trojans*, whereof *Memnon* the Son of *Tithon*, was Commander in Chief; saying, that in the raign of *Theutamius*, who was the twentieth descendant from *Ninus* and *Semyramis*, *Agamemnon*, together with the *Greeks*, began the War against the *Trojans*, when as the *Assyrians* had held the Empire of *Asia* a thousand yeers: that *Priamus* being oppressed by that war, had by his Ambassadors craved assistance of this King *Theutamius* as his Tributary; that thereupon he sent ten thousand *Ethiopians*, and as many *Susians*, with two hundred Chariots to *Troy*, under the conduct of the said *Memnon*; that *Tithon* his Father,

a man

a man in much esteem with the King, was then Governor of *Persia*; and that *Memnon* himself, a Prince in the flower of his age, excelling in Personage, strength, and valor, was of great fame at that time. It is reported, that *Memnon* built a goodly Palace in the highest part of the City of *Susa*, which continued in being until the Empire of the *Persians*, and was called by his name *Memnonia*; and also that in the same Country, he caused the High-way of *Leopthora* to be paved, which at this present holds the same name of *Memnonia*.

The *Ethiopians* which are in *Egypt*, say also, that *Memnon* was borne in their Country, shewing a great Palace of his, that to this day is named *Memnonia*; howsoever, it is certain, that hee was sent to succour the *Trojans* with twenty thousand Foot, and two hundred Chariots, and that having slayne a great number of the *Greeks*, he was at last killed by the Treacherous lying in wait of the *Thessalians*; as also that the *Ethiopians* recovered his body, and burnt it, carrying his bones to his Father *Tithon*. This is that which the *Barbarians* affirm to be written of Prince *Memnon* in the Chronicles of the Kings.

C H A P. VII.

*Sardanapalus is deprived of his Kingdome
by Arbaces the Mede.*

Sardanapalus, the thirtieth King of the line of *Ninus*, and last of the *Assyrians*, went beyond all his Predecessors in Voluptuousness and Idleness; for besides that he was never seen of man living, he lead an effeminate life amongst his Concubines, and attiring himself sometimes in a Purple robe, sometimes in one made of the finest woll, and at other times in a womans habit; he painted his face, and all his body over like a strumpet, shewing himself more lascivious even then women, whose manner of speech he imitated in every thing; and he not only desired such meats and drinks continually, as would provoke him to lust, but wholly given over to luxury, he now abused the office of man, and then again the office of woman, beyond all honesty, and without any regard had at all to sex or shame; yea such power had delights, filthy pleasures, and incontinency over him, as he commanded his successors to write upon his tombe, after his decease, in the *Barbarian* language, that which afterwards was thus translated,

Sardanapalus
the last King
of the *Assyri-*
ans.

*The Feasts, the Banquets, Pleasures, and Delight
Which I in life enjoy'd, with me remain:
The rest, as Treasure, Goods, and Honors bright,
Do to the living, not the dead pertaine.*

Sardana-

Arbaces the Medes.

Sardanapalus continuing his course of life in such wicked dissoluteness, one *Arbaces* the *Mede*, a man of great vertue and courage, and Commander of the forces that were sent every year from the *Medes* to the City of *Ninive*, utterly subverted (as shall be declared hereafter) the State and raigne of the *Assyrians*, which had lasted so long.

Belesus the Babylonian.

This *Arbaces*, having contracted friendship with the Commander of the *Babylonians*, named *Belesus*, a person of note amongst the *Caldeans*, very knowing and expert in Astrologie and Divination, and who had foretold to many, that which had hapned unto them, was exhorted by him to destroy the Empire of the *Assyrians*; for as to his friend, he foretold him that he should be Lord over all that was under the dominion of *Sardanapalus*. *Arbaces* gave him many thanks for this his prediction, and having promised him (in case it proved true) to make him Governor of the *Babylonians*, he beleev'd it as confidently, as if he had received it from the Gods: Wherefore, he sought both with good words, and severall benefits, to gain the good will of the other Commanders.

Arbaces and Belesus their agreement.

Now *Arbaces*, desiring to know in what manner the King lived, gave one of the Eunuches a cup of Gold; and had by his means access into the Kings Chamber; where seeing his effeminacie, and his attiring of himself like a woman, he contemned him in his heart as a man of nought, and entred into great hope of what had been foretold him by the *Caldean*, with whom he made this agreement, that he himself should incite the *Medes* to take upon them the Empire of the *Assyrians*, and the *Persians* to revolt; and that *Belesus* should sollicite the *Babylonians*, and the Duke of the *Arabians*, who was his friend, to run one and the same fortune with them. This done, and the time being come when every one was to repair to his own home, they retired to their Country as they used to do.

Arbaces then being returned into *Media*, perswaded the *Medes* and *Persians* to undertake a War against the *Assyrians*; the former to get their Dominion from them, and the other to recover their lost Liberty: to the like did *Belesus* draw the *Babylonians*; and withal, by his Ambassadors he induced the *Arabians*, and their Chieftain his friend, to enter into a League with them for the effecting of this Enterprize.

Arbaces marches with an Army of 400000 men against Sardanapalus.

400000 Rebels.

Arbaces defeated by Sardanapalus.

The year being run out, all the Confederates marched to *Ninive*, making shew as if they were come, according to custome, to succed the other Souldiers, that had served out their time; but indeed to deprive *Sardanapalus* by force, of his State: to which end four Nations, containing in number, Four hundred thousand men, were thus assembled together in one Camp, where they consulted about the executing of their Design. But *Sardanapalus*, being acquainted with this Revolt and Conspiracy, raised an Army of his other Subjects, and lead it against the Rebels, whom he vanquished in Battel,

so that they were faine to fly to the Mountaines, which was some four leagues and an halfe from the City: howbeit, descending shortly after from thence into the Plaine, once more to try their fortune, *Sardanapalus* encountred them again with all his Forces, and having ranged his Army in Battel Array, he caused it to be proclaimed by sound of Trumpet throughout all the Camp, that hee would give two hundred Talents of Gold to whomsoever should kill *Arbaces*, or *Belesus* of *Babylon*; and to him that should bring them alive to him he promised twice as much, and the Government of *Media*; but none would endeavour to do it upon the hope of so great a Recompence.

The Fight then being begun between them, *Sardanapalus* discomfited a great number of his Enemyes, and chased the rest into their Hold, which they had made in the Mountaines. They that were with *Arabaces*, dismayed with so many Defeats, entered into Counsell what was best to be done, the most part of them being of the opinion, that each one should returne into his Country, and there seizing on the strongest places, they should allye themselves with the neighbouring Nations, that so they might be the better able to maintaine the War, for which they should also make Provision of all things needful. But *Belesus* the *Babylonian*, assuring them, that the Gods after many labors and dangers promised them Victory, perswaded them to persevere in this War. Whereupon, giving Battel againe, the King was the third time Conqueror, and entring by force into the Enemyes Hold, he chased them to the Mountaines of *Babylon*; in which Conflict *Arbaces* was wounded, fighting bravely, and beating many *Assyrians* to the earth. Now whereas the Commanders of these Rebels, terrified with the losse of so many Battels, were again determined to retire every man to his home, *Belesus*, watching all night in the open Aire, prognosticated unto them which would have been gone, that ere long they should have succour come to them unlooked for, and that from thence forward fortune would be more favourable unto them, as the Gods had foreshewed by the Stars, and therefore he earnestly intreated them, that relying on his Art, they would attend but a while the good pleasure of the Gods. The Commanders, yeilding to his request in waiting a little, received intelligence, that an Army of *Bactrians* were marching with all speed to the aid of the King; whereupon *Arbaces*, and the rest of the Leaders, resolved to go with their lightest armed men and meet the *Bactrians*, either to induce them to revolt, or to compel them thereunto by force of Armes.

The *Bactrians* then having been perswaded by them to the recovery of their Liberty, the Commanders first, and then all their Troups, agreed to joyne with the *Medes*, and the rest of that Army. In the meantime, *Sardanapalus*, ignorant thereof, and rejoycing for his precedent Victories, did nothing but feast his Souldiers day by day with all kind of meats and Wine in great abundance.

Now, whilst the *Assyrians* were thus wholly bestowed in making good

Arbaces defeated the second time.

Arbaces defeated the third time.

The *Bactrians* seduced.

The Assyrians
surprised and
defeated.

good cheere. *Arbaces*, being informed by his spies how negligently his enemies lay in their camp, drowned in wine and idlenesse, fell suddainly upon them in the night, so that they which marched in good order, and were well prepared to fight, assailing those that were in disorder, and altogether unprepared for defence, defeated and killed a world of their enemies, chasing the rest into the City. *Sardanapalus* having made *Salamenus*, the brother of his wife, General of his Army, took upon himself the charge of guarding and defending the City; and left *Salamenus* in the field with all the rest of his forces, which the *Medes* overthrew in two set battels neer to *Ninive*, where *Salamenus* himself was slain; together with an infinite number of his men, that lost their lives, either in the fight, or that in flying were put to the sword, and drowned in the River of *Euphrates*, which became red with the blood of them that were killed.

Sardanapalus
besieged in *Ni-*
nive.

The King then being thus besieged, divers nations desiring their libertie, came and rendred themselves to *Arbaces*, which *Sardanapalus* understanding; and perceiving that his State was in great hazard, he sent his three Sons and two Daughters, with an exceeding quantity of Gold and Silver, into *Paphlagonia*, to *Cottus* the Governor thereof, who amongst all his Commanders was most faithfull unto him. Then having craved aid of such of his subjects as had not yet declared against him, he resolved to maintaine and endure the siege; for that, his Predecessors had received answer from the Gods, how the City of *Ninive* should never be taken till the River of *Euphrates* became an enemy to it; which he thinking could never come to passe, he was in good hope to have the siege raised by the succor hee expected.

Ninive two
years besieged.

Now though the *Medes* had begirt the City round about with their forces, yet could they not take it by assault, in regard of the height of the walls; for at that time, Rammes and other warlike engines, wherewith the walls of towns are battered and overthrown, were not then in use; and they within too had great abundance of all things necessary, through the care the King had taken for it. But when as the siege had now lasted two years, in the third, the River of *Euphrates*, being mightily risen with the raine which continually fell for a long time together, it so overflowed it's banks, as it drowned a great part of the City, and withall bore down, and carried away as much of the wall thereof, as contained a league in length. Thereupon, the King thinking that the time of the oracle was come, utterly despaired of his safety; wherefore that he might not fall into his enemies hands, he caused a huge fire to be made in his Palace, into which he threw all the Gold and Silver that he had, together with his Royall apparel, as also his wives and Eunuchs, and lastly himself, to be burnt there together with them. *Arbaces* receiving advertisement of the Kings death, entred with his whole Army into the City at that place where the wall was wanting: and afterwards being invested with the Royall Mantle, he was declared King by the generall consent of all, who gave him absolute power and authority in every thing.

The death of
Sardanapalus.

The taking of
Ninive.

Arbaces

Arbaces, having in this manner obtained the empire of *Asia*, and recompenced every one of his associats in the warre, according to their severall merits, established new Governors of his Provinces, and amongst the rest, over that of *Babylon* (as hee had formerly promised) hee ordained *Belesus* Ruler; who having acquainted the King, how whilst his affaires were in trouble, hee had made a vow to God *Belus*, that if *Sardanapalus* were vanquished, and his palace burned, hee would carry the ashes of it to *Babylon*, and thereof raise a mount neere to his Temple, so big, as it should bee seene of all them that sayled on *Euphrates*, in a perpetuall memory of the destroying of the kingdome of the *Assyrians* by the *Medes*, wherefore hee besought him that hee would bee pleased to grant him leave to performe the same accordingly: And this hee did by the counsell of an Eunuch, who brought him all the gold and silver that was found in the ashes, which hee tooke and hid; for *Arbaces*, thinking all had been consumed with *Sardanapalus* by the force of the fire, hee had permitted *Belesus* to carry away those ashes, so that hee sent downe to *Babylon*, by water, a mighty summe of gold and silver with the ashes. But this being afterwards revealed to the King, hee appointed for Judges to examine the cause, such as had beene fellow leaders in obreyning the former victory, with *Belesus*, who, having confessed the crime, was by them condemned to lose his head: Howbeit the King, a Prince of a noble minde, desiring to fortifie himselfe, in the beginning of his reigne, with gentlenesse and mercy, remitted to *Belesus* not only his punishment, but gave him moreover all the gold and silver which hee had carried away, and let him also enjoy the government of *Babylon*, which hee had conferred on him before, saying, *That Belesus his merits towards him were greater then his injuries*. This clemency of his being every where published, hee not only gained the good will of all men, but it exceedingly redounded to his honor and glory, every one affirming that hee was worthy to command, who knew so well how to pardon delinquents.

This done, *Arbaces* leaving to every citizen of *Ninive* his goods, hee commanded the citie to bee destroyed and razed to the very ground, and caused all the gold and silver that was found resting therein to bee carried to *Ecbatano*, a citie of *Media*, amounting to a great manie of talents. In this manner was the empire of the *Assyrians* translated to the *Medes*, after it had continued to the thirtieth line of *Ninus*, for the space of fourteene hundred yeeres.

Arbaces the first King of the *Medes*.

Belesus made Ruler over *Babylon*.

Belesus accused & condemned.

An Act worthy of a King.

Ninive destroyed.

The Empire of the *Assyrians* continued 1400 years.

CHAP. VIII.

Of the Philosophers called Chaldeans, and of their Astrologie.

IT seemes now requisite (to the end wee may omit nothing that is found worthy of memory) to speake of the *Babylonians*, called

N

Chaldeans

Prognostica-
tors.

Interpreters of
dreams.

The world
eternall.

All things un-
der the will of
God.

Chaldeans, who held the same ranke and authoritie in their Republique as the Priests did in *Ægypt*; for they were deputed for divine things, and did nothing but bestow all their life time in the study of Philosophie, and were skilfull in Astrologie; many of them Prognosticated things to come, as if they were Soothsayers; others used to avert evill fortunes from men, and bring them good, as well by divinations, sacrifices, and certain other enchantments. Some there were also that interpreted presages, dreams and prodigies; and were very expert in that which concerned the speculation of sacrifices. Howbeit they doe not come by the knowledge of these Sciences as the *Greeks* doe, for they are from their infancie nurtured by their fathers in this philosophie, the care of all other things laid aside; so that they become very learned, as well because they are trained up from their infancie in this doctrine, as for that they continue and persevere long in it: But truly it is otherwise with the *Greeks*; for commonly they apply not themselves to Philosophie until they are well steeped in years, nor study long in it, but presently return to things of gain; and there are few of them that will apply themselves to Philosophie till they doe understand it well, but turne them to other exercises that may bring them profit: Neither doe they use to follow their fathers doctrine, but every one according to his own pleasure imployes himself in severall studies. The *Barbarians* alwaies continue their first exercises; but the *Greeks*, often changing their opinion for lucre sake, and disputing one against another of the greatest points of learning, render their Disciples so uncertain, as they are constrained to erre, and remain all their life time in doubt, without a certain knowledge of any kinde of Science. Wherefore if one will diligently look into the sects and opinions of those great Philosophers of *Greece*, he shall finde them very much repugnant the one to the other, even upon the debate of the greatest matters.

Now the *Chaldeans* hold, That the world hath ever been, that it had no beginning, and that it shall have no end, the order and form of all things being made by a certain divine providence; That celestiall things were not framed by chance or naturally, but by a firm and determined will and appointment of the Gods. They foretell many future things to men by a long observation of the starrs, whose course and proprieties they have diligently searched into: And those interpreters say, That the greatest virtue and motion of all the starrs is in those five which the *Greeks* call Planets, especially in that by them tearmed *Saturn*; but the brightest, and that which hath most force, is the *Sunne*; the other four they name as our Astrologers doe, *Mars*, *Venus*, *Mercury*, *Jupiter*, and all of them together they call in generall *Mercuries*, because they alone, having their particular course with the other starrs, not wandering, but fixed, doe conferr the knowledge of things to come, as interpreters of the will of the Gods; for the *Chaldeans* testify, that these Planets doe fore-shew future things, as well by their ascendant as by their descendant and colour: Sometimes they demonstrate to the eye, not only to people and places in generall, but also to Kings and private persons

persons in particular, things which may either help or hurt them, taking the certainty thereof from the windes or rains; sometimes from heats or Comets, from the eclipses of the Sunne and Moon, from earthquakes and many other signes. They say further, That under the course of the seven Planets, there are thirty bright Thirty Starrs. starrs, which they call the counselling Gods, whereof there is allwaies one moity on the earth, and the other above it, to look unto things which happen unto men, and to those which arrive unto Heaven: That every ten dayes one of those starrs is sent to the Superiors from the Inferiors, and another from the Superiours to the Inferiors, as messengers of the starrs; and that this their continuall motion is prescribed by the Gods in an everlasting course. They say moreover, That there are twelve principall Gods, to every one Twelve Gods. of which they attribute a moneth of the year and one of the signes of the Zodiaque; through which signes the Sunne, the Moon, and the other five Planets perform their course; namely, the Sunne in a year, the Moon in a moneth, and the other Planets in sundry times according to their lightnesse or heavinesse; That these Planets serve greatly to the birth of men, for their good or bad fortune; and that by their nature and aspect one may easily know things to come. These *Chaldeans* have foretold many future things, as well to other persons as to Kings, especially to *Alexander the great*, when he was to fight *Darius*, and afterwards to *Antigonius*, *Nicanor* and *Seleucus*. They doe also foretell to simple people so evidently what shall come to passe, as it seems miraculous, and beyond all understanding of men. Furthermore they reckon up four and twenty other celestiall Signes besides those of the Zodiaque, whereof they place twelve on the north side, and as many on the south side; those which we see they attribute to the living, and the others to the dead, calling them in generall the Judges of all; to all which starrs they hold the Moon is inferior, and more approaching to the earth; as also that she performs her course sooner then the rest, not in regard of the velocitie of her motion, but because her Sphere is lesse. Touching the having her light from the Sunne, and her losing it by the interposition of the earth, they are of opinion with the *Greeks*; but they agree not together concerning the eclipse of the Sunne, neither dare they give their judgement of it, nor foretell the time thereof.

As for the earth, they have this particular opinion of it, That it is hollow, like a boat made of one tree, and they labour to perswade many things concerning that and other marvails that are in the world, which to relate in particular would exceed the order of our History. Howbeit all Histories doe agree in this, That the *Chaldeans* are more skilfull in Astrologie then any other Philosophers, because they have been longer conversant in it: but truly the number of years, which they say have been imployed in this Science, will not be easily beleevd by every one; for they reckon four hundred and three thousand years from the time that they began the observation of the Starrs, till *Alexander the great* his ascent into *Asia*. This shall

suffice concerning the *Chaldeans*, we will now return to our former discourse.

CHAP. IX.

Of the Kings of the Medes, from Arbaces to Cyrus King of the Persians, for the space of three hundred years, or thereabout.

Asia without a King.

Ciaxes made King.

IN regard many Historians doe disagree about the raign of the *Medes*, it will not be amisse if we recount unto him that would be informed of the truth, those things wherein they differ. *Herodotus* the Historian, who was in the time of King *Xerxes*, writes, That the Empire of the *Assyrians* (who had commanded over *Asia* five hundred years before) was subverted by the *Medes*; that from thence forward the people of *Asia* were long without a King that ruled over all the Nations thereof; that all the Cities lived in a democratic without Kings; and finally, that after many years the *Medes* elected a King, renowned for justice, named *Ciaxes*, who drawing the neighbouring Nations into league and amity with the *Medes*, was made Ruler over them all; and that his successors continued their Empire to the time of *Astiages*, who was vanquished by *Cyrus* and the *Persians*, of whom we will not speak much at this present, in regard we will treat more at large of them in its proper place hereafter. Wherefore, according to *Herodotus*, *Ciaxes* was created King of the *Medes* in the second year of the seventeenth olimpiade. But after *Herodotus*, *Ctesias Gnidius*, who was taken prisoner by *Cyrus*, in the warr which he waged against his brother *Artaxerxes* (under whom the said *Utesias* was a soldier, & afterward was in great esteem with that King for the space of 17 years, by reason he was an excellent Phisitian) affirms, that returning out of *Persia* into *Greece*, he brought away with him out of the Chronicles of their Kings (wherein by a custome carefully observed, their Acts were written) a true and certain History thereof, which relates, That after the ruine of the *Assyrians*, the *Medes* became Lords of *Asia*, *Arbaces* reigning first there; who, having vanquished *Sardanapalus*, as is delivered before, held the Kingdome eight and twenty yeares, and then left it to his sonne *Mandanes*, who enjoyed it fifty years; and after him *Sarsamones* thirty, *Artecarnus* fifty, *Arbianes* two and twenty, and *Aristheus* forty, who was overcome by the *Cadusians* in a great warre that he made against them; whereof a *Persian*, named *Persodes*, was the cause (as is reported) a man renowned for fortitude, prudence, and many other virtues, and in exceeding favour and authoritie with the King; who being displeased with him for some judgement he had pronounced, he retired to the *Cadusians* with three thousand foot and a thousand horse; and being kindly received by them, he married the sister of him that had most power in the Country; by which means having openly declared himself a Rebell and enemy to the King, he perswaded the *Cadusians* to revolt also, and set themselves

at

at libertie. Whereupon being chosen their Generall for the warre, he levied an Army of two hundred thousand men, and went and pitched his Camp on the frontiers of the Country, where in a battail he defeated the said *Aristheus* King of the *Medes*, who was come against him with an Host of eight hundred thousand men; of whom he killed fifty thousand, and drove the rest out of the Country of the *Cadusians*.

Perfodes, much enriched and renowned by such a victory, was made King of the *Cadusians*, and entred into *Media*, wasting and spoiling it to his very great glory. The end of his dayes then approaching, and knowing he should dye, he with execrations accursed all his successors which should be the cause of extinguishing the enmitie that was between the *Cadusians* & the *Medes*, ordaining further, That whosoever should meddle with mediating a peace between them, should be banished the Country, although he were one of his own lineage, or a *Cadusian* born: In regard whereof the *Cadusians* were from thence forward alwaies enemies to the *Medes*, and disobedient to their King, unto the time of *Cyrus* the King of *Persia*.

Aristheus being dead, *Artines* reigned over the *Medes* for the space of two and twenty years, and *Artabanus* forty. After him, the *Parthians* revolting, and withdrawing their obedience from the *Medes*, delivered up their City and Country into the hands of the *Saces*, which begot a cruell warre between the *Medes* and those *Saces*, that lasted two years to the great damage and losse of either of the Nations; but a peace was at last concluded between them, whereby the *Parthians* remained subject to the *Medes*, and the *Saces* and *Medes* perpetuall friends and allies.

At that time the *Saces* had a Queen, named *Tarina*, affecting war, and, above all other women of her Country, excelling in courage and brave acts by her performed. Now there are in that land lusty strong women, who mightily desire the company of men, especially of such as are valiant in warre. This lady, they say, was admirable, as well for beauty, as for counsell and prudence, and did fight with the adjoining Nations, which would have brought the *Saces* under their dominion: She also drew the greatest part of her Kingdome to a more civill life then formerly they lead. Moreover she built many Cities, which she rendered more flourishing then any that her neighbours had. After her decease the *Saces* her subjects, in remembrance of her virtues and good deeds, made her a sepulchre, the most magnificent work of all the Country: It was a triangular Pyramide, almost a quarter of a league broad on either side, and an hundred and four fadome high, still sharpening up to the top. To this sepulchre they added a golden statue in the form of a Colossus, and performed to her besides all the heroicall honors and ceremonies of buriall, which they used to render to their greatest Princes. Afterwards *Astibara* the King of the *Medes*, dying with age in the City of *Ecbatana*, his son *Apanda* enjoyed the Kingdome, whom the *Greeks* have named *Astyages*. This same being vanquished by *Cyrus* King of *Persia*, the Empire of the *Medes* was translated to the

Queen *Tarina*.The sepulchre
of *Tarina*.

Persians, of whom we will speake in their place. Now because wee conceive that wee have said enough of the kingdome of the *Assyrians* and of the *Medes*, as also of the disagreement of Historians thereabout, wee will now treat of the *Indiaes*, and of that which is written of them.

CHAP. X.

The description of the Indiaes, their Antiquities, Customes and Institutions.

India divided into four parts.

The extent of the Indiaes, from the East to the West 1700. leagues, and from the North to the South 2000.

Two crops a year.

Mighty Elephants.

I*ndia* is distinguished into four parts, those two which looke toward the East and South, are invironed with the great Sea; that which regards the North is divided by mount *Hemodus*, from that *Scythia* where the *Saces* inhabit; the other part, to the west, is bounded with the river *Indus*, one of the greatest of all *Asia*, next to *Nilus*. The extent of *India* from the East to the West is seventeene hundred leagues, and from the North to the South two thousand; and it is evident that all this large Countrey is under the equinoctial line, for in divers places of *India* a staffe set upright casts no shadow, as they say, neither is the pole artique scene in the night there, nor the Starre called *Arcturus* in the uttermost parts of it, especially in those places where the shadowes decline to the South.

In *India* there are many great Mountains, full of trees of all sorts, and goodly spacious plains that are wonderfull fertile, divided in divers places by rivers, which water the fields on every side, whence it comes that the earth yeilds her increase twice a yeere. It produceth likewise all kinde of creatures, both terrestrial and volatile, greater and stronger then other regions, as also many huge Elephants, of far greater strength then those of *Libia*; they use them in the wars which they take in hunting, being a mighty helpe to them for the gayning of a victory: The men there are tall and able of body, and very apt for any art or profession, as they that are bred in a cleer and pure ayre, and which drinke good and whollome waters. The ground yeilds all manner of good and pleasant fruits, as well planted as growing wilde, and exceedingly abounds with all kinde of metals; for there growes a world of Gold and Silver, Brasse, Iron, Copper, Latten, and many other things commodious for mans life and usefull for the warres. There is besides in *India*, amongst other graine, great store of Millet and other pulse, by reason of the multitude of streames which water the fields where they are sowed; as likewise Rice, and that which they call Bosphorus, with many others, good to eate, besides excellent pastures for the feeding of cattell, all which would bee too long to recite in particular. *India* is never oppressed with famine or want of victuals; for in regard the earth brings forth all manner of corne twice every yeere, they reap one crop in winter, at such time as they plant rootes, and the other in Summer when they sow Rice, Sefamus, Bosphorus and Millet, whereby

whereby it comes to passe that there is great aboundance of all things in *India*, the rather, for that divers fruits do grow there of themselves, and that the roots which are in the marches, of a savory and delicate taste, do serve men plentifully instead of other viual. For almost the whole champain Country receives a sweet humor, as well from the rivers as from the rain which falls there usually at a certain season of summer. The marsh roots too, concocted by the heat, are marvailous sweet, especially those of the great canes. Moreover, the custome which they observe in time of war, conduces very much to the fertilitie of the Country : For amongst other Nations the enemy, in time of warre, wastes and spoils the land, not permitting the grounds to be tilled ; but in the *Indiaes* the husbandmen doe continually exercise their vocation, without any fear at all or danger of soldiers, who in their fights kill one another, and yet doe not so much as touch, or any way hurt the husbandmen, but leave them in peace, as ministers of the common good ; neither doe they burn their adversaries villages, nor cut down their trees or plants.

The *Indiaes* have furthermore many great navigable rivers, which descend into the plains from the mountains that are on the north side ; the most part whereof gathering together into one, fall into the river of *Ganges*, whose bredth is almost two leagues ; and running from the north to the south, is carried into the great Ocean, passing on the east part by the *Gandares*, amongst whom are many great Elephants found, by reason whereof they were never subdued by any forraign Prince, the neighbouring Nations alwayes fearing the number and force of those monstrous beasts : yea, *Alexander* of *Macedon* himself, having conquered all *Asia*, let the *Gandares* alone without fighting them ; for when he arrived at the river of *Ganges* (the rest of the *Indians* being subjected unto him) and understood that the *Gandares* were ready to incounter him with four thousand Elephants, he never offered to assail them.

The bredth of
the river *Gan-
ges*.

The *Gandares*.

The river of *Indus*, descending in like manner from the pole Arcticque side, and running into the Ocean, divides the Country of *India* ; and passing through plain and open places, he is increased by many other rivers which fall into him ; whereof the principall are *Hipanes*, *Hidaspes*, and *Acesines* : Besides the which there are others, no small ones, that flowing through all the parts of *India*, render the region full of Gardens and severall sorts of fruits. Now why there are such a number of great rivers in the *Indiaes*, the Philosophers and Phisicians give this reason, namely, that whereas the Country is lowe of scituation, and the *Scythians*, *Bactrians*, and *Arianes*, their neighbours, are in higher regions, it is necessary that humidities falling down from higher to lower places, should make the rivers greater, and in greater number. But that which arrives to one river amongst the rest, named *Silla*, is a wonderfull thing ; for this river running down from an inaccessible mountain of the same name, without receiving augmentation from any other river, is swallowed up in an abyfine or overture of the earth.

The river of
Indus.

All *India* throughout, in regard of the marvellous spaciousnesse thereof, is inhabited by many and sundry nations, none of which doe draw their originall from any forraigne land, but are called *Indigetes*; Never did any Colonie of strangers enter in amongst them, neyther did they ever send forth any of theirs into other parts. The *Indians* affirme that the first men of the Countrey used such meat as the earth produced of it self, and the skinnes of beasts for cloathing as the *Greekes* did, that afterward they found out by little and little, arts and sciences, with other things necessarie for life, as necessity taught them, being assisted by nature with hands, speech and understanding.

Dionysius in India.

The learned of those dayes have written, That *Dionysius* came into *India* with his Army from the western parts, at such time as men, scattered here and there, lived only in villages; And that he overran all *India*, there being no closed towns to withstand him. Now because his men (by reason of the heate of the climate) dyed of the plague, he lead his Army from the plains to the mountains, where they were freed of that disease by the coolness of the windes, and by the good waters which they drank at the fresh spring heads. These mountainous places, where his Army was so saved, he called *the Thigh*; whence it was that the *Greeks* have since feigned, how *Dionysius* was bred in *Jupiters* thigh.

The death of *Dionysius*.

Now after hee had taught the *Indians* to plant divers Trees and Fruites, hee imparted to them the use of Wine, and many other things profitable for mans life. Hee caused them also to build faire Cities, and compelling them to abandon the small villages, he made them goe and dwel in them. Hee instructed them likewise in the manner of adoring the Gods, and of Sacrificing unto them. Moreover hee constituted Lawes and Judgements for them, and at last, for the great benefits they had received from him, and for many things by him invented, hee was esteemed as a God by them, and injoyed the honors of immortalitie. They write farther, that hee had a great many of women in his army; that hee used Timbrels and Cymbals, Trumpets not being yet found out, and that after hee had reigned two and fifty yeeres over the *Indians*, hee died with age, leaving to his children the kingdome, which by little and little decaying, through the fault of his successors, it came at length to nothing, every Citie reassuming their libertie. These things are delivered in *India* of *Dionysius* and his successors, by them which inhabit the Mountains.

Hercules in the Indiaes.

The *Indians* doe hold moreover, with the *Greekes*, that *Hercules* passed also even unto them, armed with a club, and a Lyons-skionne, that he surpassed all other men in force of body and virtue; That he tamed the monsters both of Sea and Land; And that by severall wives he had one daughter, and divers sonnes; amongst whom when they came to age, he distributed all *India*, erecting there as many Kingdomes as he had sonnes; and his daughter, which was bred up with him, he likewise made a Queen. They say also, That this *Hercules* founded many Cities, and that the greatest and most renowned of

of them he called *Palibotra*, wherein having built a sumptuous and magnificent Palace, he brought a great number of inhabitants into it, beautifying and fortifying it with sepulchres and rivers. This same *Hercules* likewise, after his death, obtained immortall honors : But his successors, reigning long, for many ages together, performed nothing worthy of memory ; neither lead any Army out of their Dominions, nor sent any Colonie of theirs into other Nations. A long time after, many of the Cities recovered their liberty, the rest were governed by Kings untill the coming of *Alexander*.

Now although there are many and divers Laws amongst the *Indians*, yet those which were made by their first and most antient Philosophers, were very admirable and strange ; for they ordained by law, that none amongst them should be a slave, but that every one should be free, and alike in honor and authoritie ; thinking that those which accustomed themselves not to surmount others, nor doe wrong to any person, had exceedingly well fitted their lives to all the chances of fortune ; for it would seem a great folly, that laws should be equally given to all, and not riches and wealth in like sort to all.

All the people of *India* are divided into seven tribes, whereof the first are the Philosophers, who, though lesse in number then the others, are yet greater in dignitie. These being exempted from all charge, are neither subject to any, nor rule over any ; but as persons that are agreeable to the Gods, and that know what is done in Hell, they receive from private persons the oblations which they offer in sacrifice to the Gods, and have a care of the dead, for which cause they are presented with many gifts, and are very much honored. Verily they are exceeding beneficiall to the people, for, assembling together in the beginning of the year, they foretell drought, rain, winde, sicknesse, and other things, whereof the knowledge may be profitable ; whereupon the King and the people, understanding things to come, flee from and eschue the bad, and prepare themselves for receiving the good. That Philosopher which foretels false things, undergoes no other punishment then the being put to a perpetuall silence.

The second tribe are the Husbandmen, the number of whom exceeds the rest, and are exempted from warre and all other employment, bestowing all their time only in tilling of the ground. No enemy plunders them, nor provokes them with any injurie, but knowing them to be profitable members of the Commonwealth, they forbear doing them any hurt ; so that the husbandmen being without fear, and freely applying themselves to their labor, they are the cause of all plenty. They live altogether in the Country with their wives and children, and never goe to dwell in Towns : True it is, that they owe some tribute to the Kings, for it is not lawfull for any private man to hold any land without paying the tribute due to the King, which is the fourth part of the fruit thereof.

The third tribe are the Sheepheards, and all such as are keepers of Cattel, who doe not inhabit either in Towns or villages, but

Equalitie amongst the
Indians.

The *Indians*
divided into
seven Tribes.

The first Tribe,
Philosophers.

The second
Tribe, Husbandmen.

The third
Tribe, Sheep-
heards and
keepers of
Cattel.

use tents, and with hunting and nets preserve the Country from wild beasts and birds, which otherwise would infest them and the Husbandmen, in their flocks and sowing their seed.

The fourth
Tribe, Artifi-
cers.

The fourth tribe are the Artificers, whereof some imploy themselves in making of Armes and Harnets; some in forging of instruments for tillage; and others about profitable and necessary things. These too, are not free from all tribute, but take their Corn from the Kings house.

The fifth Tribe,
men of warre.

The fifth tribe are the Soldiers, who are the second in number, and doe wholly exercise themselves in military matters. All this multitude so given to the warrs, together with the horses and elephants, are entertained at the Kings charge.

The sixth
Tribe, the
Ephori.

The sixth tribe are the Ephori, who look to all that is done in *India*, and give an account thereof afterwards to the King, and in his absence to the Princes and chief Governours.

The seventh
Tribe, Prefi-
dents of the
publique
Councils.

The seventh tribe are the Presidents of the publique Councils, who are few in number, but above all others excelling in prudence & nobilitie: Out of them are some chosen for the Kings Counsel, for the Government of the Commonwealth, and for judging of doubtful matters. The Dukes and Princes are also taken out of their number.

The policie of the *Indians*, being divided into so many parts, it is not lawfull for any one of the said tribes to marry a wife out of another, nor to change his vocation; for it seems not reasonable unto them, that a man of warr should till the ground, nor a Philosopher become an Artificer.

Some Ele-
phants live
200 years.

There are in the *Indias* (as is declared before) a multitude of elephants, marvailous strong and great. This animal couples, male and female, not as man does, as some say, but as horses and four footed beasts. They commonly goe with young sixteen moneths at the least, sometimes eighteen. They bring forth like Mares, but one at a time, which the damm gives suck unto for the space of six years. They live, for the most part, to the age of an old man; and they which hold out longest live two hundred years.

There are also in the *Indias* officers expressly ordained to keep strangers from injuries; and if any one falls sick, they cause him to be cured by Phisitians entertained for that purpose: they likewise give order for the burying of the dead, rendring their monie to their next kinred.

The Judges take cognizance of all differences, and diligently punish malefactors, Here we will leave speaking of of the *Indians*, and come to other Nations of *Asia*.

CHAP. XI.

Of the Scythians.

WE will now treat of the *Scythians*, which on the one side confront with the *Indians*, and in the beginning possessed but a small countrey, but afterwards, through their fortitude and virtue augmenting it by little and little, when they had subdued many regions, they attained to a great Empire and much glory. This Nation, few in number of people, and for their ignobility despised of others, inhabited first of all on the river of *Araxes*, then coming to have a warlike king, and famous for military virtue, hee enlarged his territories from the hills to mount *Caucasus*, from the plaines to the Ocean, and from the lake *Meotis* and other places to the river of *Tanaïs*.

The *Scythians* feigne, that of old times in their Country there was a virgin born of the earth, who was a woman from the thighs upward, and a serpent downward, that brought forth a sonne named *Scythia*; this same becoming the most triumphant Prince that ever was before him, stiled the people after his owne name, *Scythians*; they say also, that amongst the posteritie of this King were two brothers of great worth, the one named *Pluto*, and the other *Napis*, who after they had performed many noble exploits, dividing the kingdom betweene them, they called the one people *Plutones*, and the other *Napas*: The race of which kings, being afterwards famous for their virtuous and warlike actions, brought under their subjection the regions which were beyond the river of *Tanaïs* even unto *Thrace*, and then turning their armies the other way they came to the river of *Nilus* in *Egypt*, and made themselves Lords of all the countries that lie betweene, extending their dominion from the great Ocean which is towards the Sun rising, to the *Caspian* Sea, and the lake *Meotis*.

*Scythia the first
king of the Scy
thians.*

This nation, thus increased in power had many kings worthy of memory, from whom some of them were named *Saces*, some *Messegetes*, and others *Arimaspes*. Under these kings divers colonies were drawn out of the Provinces by them conquered, especially two principall ones; one of the *Assyrians*, which was planted betwixt *Paphlagonia* and the country of *Pontus*; and the other of the *Medes*, which was placed neere to the river of *Tanaïs*, and were called *Sauromates*: These same, many yeeres after, extending their Empire far abroad, spoyle and destroyed the most part of *Scythia* and left it utterly ruined. The Empire of the *Scythians* thus fading, they say, that women of great courage began to reigne there; for amongst those Nations the women doe usually apply themselves to the warres, being little inferior in force to men, and many of them, full of magnanimity, have executed high and worthy enterprizes, not only in their owne countrey, but also in the adjoyning regions. For when *Cyrus*, king of the *Persians*, entred into *Scythia* with a very mighty army,

the Queen of the *Scythians*, having vanquished and taken him in a battail, caused him to be crucified. Verily the virtue and fortitude of the *Amazones* was such, as they subjected, not only the Nations neer unto them, but a great part also of *Europe* and *Asia*. Now since we have begun to speak of them, it will not be from our purpose if we relate that which is written concerning them, though it be more fabulous then true.

CHAP. XII.

Of the *Amazones*.

THe *Amazones* inhabited first of all neer to the river of *Thermodon*, who, like unto men excelled in feats of Arms and strength of body. Their Queen in the beginning leavyed an Army of women, whom she trained up in military exercises, and with them invaded certain of the neighbouring Nations; all which being reduced under her obedience, and her glory and renown much increased, she brought forth a daughter, whom she called the daughter of *Mars*. The men she deputed to weaving and other offices belonging to women; and enacted a law, That women alone should be bred up to the warrs, forbidding men the use of Arms, and altogether imploying them in servile affairs. They debilitated the arms and thighs of their male children, to the end they should be unfit for the warrs. They seared the right brest of their girls, that it might be no hindrance to them in their shooting, from whence the name of *Amazones* was given them. This Queen, of surpassing prudence and knowledge in military matters, built a goodly Citie at the mouth of the river of *Thermodon*, which she named *Themiscyra*, and therein a fair and magnificent Palace. Now in regard that in all her enterprises she exactly observed military discipline, she added to her Empire all the adjacent Nations, even unto the river of *Tanaïs*, and afterwards died valiantly fighting against her enemies. Her daughter succeeding her, both in her Kingdome and virtues, exceeded all her glorious deeds; for, causing all the young virgins to be exercised from their tender years in hunting, she rendred them by that means most apt and ready for all exploits of warr. She instituted sacrifices to *Mars* and *Diana*, whom she named *Tauropolium*, and taught what solemnities she would have to be used therein. Passing afterwards with an Army beyond the river of *Tanaïs*, she subdued all the people of those regions, even unto *Thrace*. Returning then with a world of spoils into her Kingdome, she caused two magnificent Temples to be built unto the Gods, gaining the love and good will of all her subjects by well and justly ruling. Lastly, turning her forces to the other side of the river, she reduced under her obedience a part of *Asia*, as farre as *Siria*.

She being dead the next of her race succeeded in the Kingdome and reigned uprightly; so that the *Amazons* were of great renown and

The first
Queen of the
Amazones.

Men deputed
to feminine of-
fices.

Men forbidden
the use of Arms

The second
Queene of the
Amazones.

and reputation. Now a long time after the fame of their power and magnanimity being spread over all the world, it is said, that king *Euristheus* commanded *Hercules*, the sonne of *Jupiter*, and *Alcmena*, to bring him the military girdle of *Hipolita*, then queene of the *Amazones*; for which occasion *Hercules* making warre upon them, and having discomfited their army in a battayle, hee tooke the queene *Hipolita* and her gyrdle: By this defeate the kingdome of the *Amazones* was utterly destroyed, for the neighbouring nations contemning the name of the *Amazones*, and mindfull of the injuries they had received from them, prosecuted them with such cruell and continuall warres, that they extinguished the name and race of them.

The *Amazones*
utterly destroy-
ed.

Furthermore it is said, that not long after this expedition of *Hercules*, and in the time of the *Trojan* warre, Queene *Penthesilia*, the daughter of *Mars*, being terrified with such a slaughter of her women, fled with the rest of the *Amazones* from her countrey, and went to the succour of the *Trojans*, where (after the death of *Hector*) having performed many brave exploits, shee was killed by *Achilles*. This same, much renowned for her valour and virtue, being the last queene of the *Amazones*, the rest of that Nation from thence forward came, by little and little, to nothing: So that all, which is now delivered of their high and magnanimous actions, is counted a meere device and fable. But since wee are entred so farre into the matters of *Asia*, that tends to the North, it seems not unfit to us to recite that which is written of the *Hyperboreans*.

CHAP. XIII.

Of the Hyperboreans.

AMongst them which have written old Historyes, resembling fables, *Hecataeus* and some others have said, that in the Ocean, opposite to the *Celtes*, there is an Island little lesse then *Sicilia*, under the artique pole, where they who are called *Hyperboreans* doe inhabit, so named because they are very much subject to the north winde. They say that this Island is exceeding good and fertile, bearing fruit twice a yeere; they feigne also that *Latona* was borne in this Island, in regard whereof *Apollo* is adored there above all other Gods. The men of the Island are as it were Priests of *Apollo*, daily singing his hymnes and prayses, and highly honouring him. They say moreover that in it there is a great Forest, and a goodly Temple of *Apollo*, which is round and beautified with many rich gifts and ornaments, as also a Citie sacred to him, whereof the most part of the inhabitants are harpers, on which instrument they play continually in the Temple, chanting forth hymnes to the praise of *Apollo*, and magnifying his acts in their songs. These *Hyperboreans* use the proper language of the *Greekes*, but they are especially joyned in league of friendship with the *Athenians* and *Delians*: For they say,

that certain *Greeks* came in times past to them, and in their Temple presented divers sumptuous gifts inscribed with Greek letters; wheretupon one amongst them, named *Abaris*, pass'd into *Greece* and confirmed the amitie which a long time before was contracted with those of *Delos*. They recount likewise, That in this island the Moon is seen very little distant from the earth, having in her, as it were, the resemblance of certain heaps of earth, which are evidently discerned. They say also, that this God *Apollo* comes into the Island every nineteenth year, and how in that space the revolution of the starrs is performed; for which cause the time of those years is called by the *Greeks*, the *Meton year*; and they think, that in the mean while *Apollo*, wholly given to pleasure, doth nothing but play on the harp and sing all the night long, from the equinoctiall of *March* to the rising of the *Pleiades*. Now they which command in their Citie and preside in the Temple are the *Boreades*, the progeny of *Boreas*, who hold the Principalitie by succession.

CHAP. XIII.

of Arabia, and of that which is in it.

WE are now to passe into the other parts of *Asia*, especially into those wherein is the Country of *Arabia*, which, being seated between *Syria* and *Egypt*, is distinguished into many and sundry Nations; for the *Arabians*, that are towards the sunne rising and called *Abataes*, inhabite a desert Country which is without water, and scarcely bears any fruit. They are great theeves, mightily infesting their neighbours with their robberies, and can hardly be vanquished. They which inhabit the regions where there is no water, have wells that are unknown to strangers; so that they are out of all danger of their enemies; for they which pursue them either dye with thirst, because they know not where the wells are, or can never return again, being wearied and quite tired out. And for this reason doe the *Arabians*, which dwell in these places, live in libertie, without ever being subjected to any forraign Prince, either *Assyrian*, *Mede* or *Persian*; nor could the Kings of *Macedon* themselves ever subdue them, although their power was exceeding great.

There is in this Country of the *Abataes* a rock marvailous strong by nature, whereunto one cannot ascend but by one only strait passage, and therefore needs no great number of men to guard it. There likewise is a huge lake, above one hundred and thirty leagues long, and almost four broad, which produceth asphalta or bitumen, that yeilds no little profit. The water of this lake is bitter and of a very evill sent, whence it comes that there is neither fish nor any aquatile creature in it: and though many streams of fresh water doe fall into it, yet is not the nature thereof changed. The moitie of this lake yeilds every year a mighty quantity of Asphalta, sometimes it amounts to threescore fadom, every way square, sometimes

times to forty ; whereupon the adjoyning *Barbarians* call the greatest part the Bull, and the lesser the Calfe. When the Lake is in that sort full of *Asphalta*, it seemes a farre off to bee an Iland, and when it is about to cast forth this *asphalta*, the signes thereof doe plainly appeare two and twenty daies before ; for many furlongs round about this lake , a great stinke is smelt , stirred up by the winde, which takes away the colour of gold, silver and brasse ; that comes to it self again upon the turning of that winde. The adjacent places corrupted by the stench of the Lake, and by the heate, are the cause of divers diseases to the inhabitants, as also of the shortnesse of their lives ; howsoever this region of the *Abataes* is very fruitfull of palme trees, which are watered with streames and springs. In one of the vallies of this countrey growes balme, commodious for many medicines , and a matter of great profit, in regard it is not found in any other place of the world beside.

C H A P. XV.

of Arabia the happie.

THis same doth so much differ from that other adjoyning dry and desert *Arabia*, as for the multitude of fruits and other things which grow there, it is called *Arabia the happy*. It produceth great store of Canes, and that which is called Schinus, as also divers Aromaticks. There is moreover abundance of Trees, whose leaves yeelde a very sweete smell, and others from whom distill sundry Gummes, as Myrrhe, and Incense, which is so agreeable to the Gods, and diffused over all the world, Cotton also and Cassia, Cynamon, and many other such like things. Truly there is such a world of odoriferous herbs and trees in this Region, as they heate their Ovens therewith, that which others nations offer, and that not often, to the Gods, upon their Altars ; yea and cover their servants beds with things that are rare in other countries. The best Cynamon growes in *Arabia*, Rosin likewise, and Turpentine of an excellent favor. The mountaines produce there, not only Firrs and Poplars, but also Cedars, and a kinde of tree that they call Baraton. It yeeldeth also many other plants, which gives a wonderfull sweete smell to passengers : Now that every thing is so odoriferous there, proceeds from the nature of the soile, for digging the ground in many places they meet with certain sweet smelling clods of earth, which put into the fire, like Iron-ore, or other metal, they convert into great stones fit to build withall, and being afterwards framed into some worke, that which joynes them together melts with the rayne that falls upon it, and then they close so fast to one another, as the wall seemes to bee but one only stone.

In

In this *Arabia* there are also mines of gold, which is not melted in the fire, as in other parts, but digging it out of the earth it comes forth in the forme of chefnuts, and is so bright as it renders the precious stones which are set in it exceeding resplendent : Moreover such abundance of cattle is there, as many strangers doe gaine their living by serving as sheeheardes and neaheardes amongst them ; they have no bread-corne, but the want thereof is supplied with the wonderful plenty of all kinde of good fruits, and other excellent things.

CHAP. XVI.

of Arabia the Stony.

THe other part of *Arabia*, adjoyning to *Syria*, is full of many and sundry wilde beasts, for Lions and Leopards are found in it, more in number and greater then in *Libia* ; and besides the Tigers, firnamed *Babylonians*, it produceth many other creatures of a mixt nature and two kindes ; whereof some are called Austridge-camels, being derived from a Camel and an Austridge, whence they take their name : They grow to the bignesse of a Camel, having small hairs on their heads, great black eyes like to those of a Camel, a long neck, a short and sharp beak, long thighs covered all over with soft feathers, and cloven feet, so that she seems to be both a terrestriall creature and a Bird ; but in regard of her heaviness she cannot fly, but only runns on the ground marvailous swiftly. They are hunted by horsmen, whom she many times strikes with stones which she hurls at them with her feet, as it were out of a sling: when she cannot escape, she hides her head in thick woods or dark places, not out of a naturall sloth, or for that no body should see her (as some say) but because that part of the body, weaker then the rest, seeks shelter in the shadowe ; for nature, a good mistrisse to all creatures for their safety, takes care, not only to continue her self, but also to preserve the things which she produceth. Those beasts called Cameleopards, are procreated of them whose name they bear ; howbeit they are lesse then Camels and have shorter necks, but they resemble the Leopard in head, eyes, colour, and hair : they divide the hoof like a Camel, and have the tail long like a Leopard.

Furthermore there are in *Arabia* many Tragelaphes, Buffles, and divers other beasts of sundry forms and intermixed natures, which we will omit for brevities sake.

CHAP. XVII.

An incident of the operation and force of the Sunne.

IT is evident that the Sunne brings great force and virtue for generation to this region, situated directly under the Meridian, because it naturally produceth many goodly and different beasts; for the same reason are there Crocodiles and Sea-horses in *Egypt*; as also in *Ethiopia* and in the Desarts of *Libia* a great number of Elephants, divers sorts of Serpents and Dragons, and other wilde beasts of a strange force and bignesse. In the *Indias* likewise the Elephants are bigger bodyed, stronger, and more in number then otherwhere: And in those regions are not only many beasts of severall kinds, procreated by the power and virtue of the Sun, but also a world of pretious stones of different natures as well in colour as splendor; for the stone called cristall, is composed of pure water congealed, not by cold, but by the force of a continuall heat, which is the cause that it receives and conserves in its hardnesse many different colours. The Emeralds also and Berills growing in the *Brasse* mines, take their form and colour from heaven; and the heat of the Sunne gives to stones that colour of gold which they have: wherefore they say, that counterfeit stones may be made of *Cristal*, by adding some other colour thereunto. The heat of the Sunne likewise makes Carbuncles of divers sorts; and by the same reason all kinde of Birds receive the colour of their feathers so different one from another, as purple, white, yellow, and green; all which we see are done by the beams and splendor of the Sunne: and the same we behold in the Rain-bow, which takes its different colours from him: The diversitie of all which things the Philosophers attribute to the Superior influences by the cooperation of the heat of the Sunne, which gives life to the forms of all things, and makes that varietie of flowers, and so many severall colours produced by the earth. The art of man then desiring to imitate this work of nature, did afterwards add diversitie of colours to every thing. Truly it is very apparent, that colours, odors, fruits, different favours, greatnesse of creatures, forms of things, and varietie of kindes produced by the earth, are made and procreated by the heat of the Sunne, which, warming the moisture of the earth, is the true and only cause of those productions.

The nature of
Cristall.

Moreover, neither the marble that grows in the Ile of *Paros*, nor other most esteemed stone whatsoever, is to be compared to the Marble of *Arabia*; for the whitenesse thereof is most resplendent, the weightinesse very ponderous, and yet it is as polishable as any other; such a propertie doth the force and virtue of the Sunne give to this province as we have declared before; for his heat thickens, his dryness hardens, and his splendor illuminates. In like manner

all kind of Birds participating of heat, and by reason of their lightnesse flying, have, by the operation in the Sunne, their feathers of divers colours, especially in the regions that are neereſt thereunto: The Country of *Babylon* breeds a multitude of Peacocks, differing in diverſitie of colours. The higher *Syria* produces Parrots, Pellicans, Turkycocks, and many other kinds of Creatures of ſeverall colours, even as other Countries do that are in the ſame climate, namely, *India*, the Red-Sea, *Ethiopia*, and a part of *Libya*. But more to the Eaſt, the regions, which there are more fertile, produce nobler and greater creatures then others, according to the power which the Sunne hath there. The fruit of the Date trees in *Libia* is ſmall and ſower: And in the lower *Syria* the Dates which they call *Cariotes*, are better then in other Countries, as well for ſweetneſſe as for greatneſſe and ſavor: But in *Arabia* and *Babylon* there growes much greater, fix fingers broad, whereof ſome are yellow, ſome red, and others purple, very delightfull to the eye and excellent in taſte. The Palm or Date tree is tall, and ſtrait to the very top, with goodly large branches ſpreading farr and wide abroad.

A continuance of the Hiſtory.

Arabia the happy.

That part of *Arabia* which is directly under the mid-dayes Sunne, is called, by the Inhabitants of the Country, *Arabia the happy*.

Arabia the interior.

The *interior Arabia* is wholly inhabited by Shepheards, who live alwayes in Tents, and beſtowing all their time in keeping of Sheep and Cattell, take up a great extent of land. The other part of *Arabia* which is between this and *Arabia the happy*, is without water, and, as we have ſaid deſart.

Arabia the ſandy.

That *Arabia* lying towards the weſt, is altogether ſandy, ſo that they which travel through it, are conſtrained, like ſaylers at Sea, to direct their courſe by the pole artique.

Arabia the ſtony.

The other part of *Arabia* adjoyning to *Syria*, is in divers places full of Husbandmen and Merchants, who allured with the gain of ſuch commodities as are rare in other Countries, doe furniſh their neighbours abundantly therewith.

Arabia the maritime.

The laſt part of *Arabia* which is ſeated on the Ocean above *the happy*, is divided by many great rivers, and is full of moars and lakes that are of a great circuit; by means whereof being watered as well with thoſe rivers as with the rain, it produceth for the moſt parts two cropps in a year. In this region are many troops of Elephants and other beaſts of different kindes and divers forms: It is alſo replenished with Cattell, eſpecially of Oxen, and Sheep which have mighty great tails; there are withall many ſorts of Camels found in it, both fat and lean, whereof ſome have two bunches on their backs, and are ſirnamed *Ditiles*, of whoſe fleſh and milk thoſe

Sheep with great tails.

Camels with two bunches on their backs.

of

of that Country live. Some of those Ditties being used to burthens, carry twenty bushels of corne, or five men lying in a bed, but those named Anacales and Lagares, which are in shape like unto Dromodaries, dispatch a great deal of way, even through the desarts and places where there is nowater, bearing two archers in battaile, placed back to back, the one fighting against his enemy before, and the other against his pursuer behinde. This shall suffice for *Arabia*.

CHAP. XVIII.

Of the Island found in the south-Sea, and of the nature of the Inhabitants thereof.

NOW wee will speake succinctly of the Island found in the great Ocean Sea towards the south, and of the incredible things which are said thereof, as also of the manner how it was found out. So it is, that in times past there was one named *Fambolus*, brought up from his youth in the trade of a Merchant, who applying himself still to that course after the death of his father, which was of the same profession, it hapned, that passing on a time thorough *Arabia*, to buy spices, hee was taken by thieves, together with all his companions, one of the which, and hee being set to keepe sheepe, both of them were afterwards taken againe by certaine *Ethiopians*, passengers, and carried beyond the Maritime *Ethiopia*. Now because they were strangers, those *Ethiopians* had taken them to expiate their Countrey; for the inhabitants thereof had a custome, ordained by an Oracle of the Gods a long while before, and that had beene already observed for thirty generations, which was six hundred yeeres (every generation being accounted thirty yeeres) to make their expiation by two men, in the manner following. They had a little vessell strong enough to resist the waves of the Sea, and such as two men might well governe, wherein they put as much victual as would serve those two men for six moneths, and ordained them according to the answer of the Oracle, to saile still directly towards the South, till they should arrive at a very rich Island, where the people were gentle and kinde and led a most happy life. Now if they performed this and arrived safe at that Island, their Country would continue six hundred yeeres in peace and prosperity, whereas on the contrary, terrified with the length of the voyage, they should like wicked and cowardly men returne back againe, they would bee the cause of great misfortune and calamities to all the Nation: And, they say, that those *Ethiopians* made feasts and sacrifices on the Sea-shore at their departure, praying the Gods to give a prosperous navigation to the two men, to the

end that the whole region might thereby be purged and purified, as it used to be.

An Iland 312
leagues about.

Bones of men
as supple as
nerves.

Divided
tongues.

People that
talk unto two
at one and the
same time.

Fambolus then and his companion being condemned to this voyage, after they had navigated four moneths, and indured many storms and tempests on the Sea, were transported into a round Iland which was three hundred and twelve leagues and a half in circuit; where being arrived, some of the Inhabitants came to receive them, others ran wondring at the sight of these strangers, whom nevertheless they entertained kindly and lovingly, giving them part of all that they had. The men of this Iland are not like in body and conditions to ours, although amongst themselves they are all of one and the same form and stature, being six foot high and better. The bones of these men doe turne and winde every way, like unto nerves: and their bodies are nimbler and stronger then ours; for when they hold any thing in their hands one cannot wrest it out of them: They have no hair but on their heads, eye-brows, eye-lids, and chins; all the rest of their body is so smooth and sleek, as there is not so much as an hair appearing thereon. They are fair handsome and well shaped, save only that their ears are greater and wider then ours. Their tongues also are much different from other mens, for theirs have something more in particular, proceeding both from nature and art; for their tongues are naturally a little divided, and then they slit them further in, so that they seem to be double from the root forward; by which means they vary their speech as they list, using not only their common language, but counterfeiting also the singing of divers Birds. And that which is yet more to be marvail'd at, they talk at one and the same time with two persons perfectly in answering and disputing, for with one part of the tongue they speak to one, and with the other part they speak to another.

It is very certain, that the aire in this Iland is all the year long pure and clear, and (as the Poet writeth) that the Pear is incessantly on the Pear tree, the Apple on the Apple tree, the Grape on the Vine, and the Fig on the Figg tree. They say moreover, that the day and night are continually equall; and that about noon there is nothing that casts a shadowe, because the Sunne is directly over them. The people of this Iland live in Tribes and Companies, none of which nevertheless doe exceed the number of four hundred, abiding alwaies in Meadows, and contenting themselves with the fruits which the earth produceth of it self; for the virtne and goodnesse of the Iland, and the temperature of the aire, renders the ground of its own accord more then fertile. There grow in this Iland many Canes bearing a fruit like unto vetches, which being gathered, they sprinkle with warm water so long till it comes to the bignesse of a Pidgeons egg, and braying it they make good and savory bread thereof.

There are also in this Iland very great Springs of water, whereof some are hot and proper for the use of Baths, as also for the curing of certain diseases; the others are cold and good, serving for the preservation

preservation of health. The Inhabitants of the Iland are curious of all sciences especially of Astrologie.

They use particular Letters, to the number of eight and twenty, 28 Letters in seven characters. according to the signification they give them, but they are contained in seven characters, whereof each one is interpreted foure severall waies. They live long, to the age of an hundred and fifty yeers People living to 150 years. and most commonly without sicknesse. If any one amongst them falls into a fever or other indisposition, they compell him, by a law written, to die; they write not athwart as wee doe, but draw their lines directly from the top to the bottom. A strange form of writing After they have lived to a certaine time, that once past, their custome is to procure their owne death themselves, for which purpose there is in their Iland two sorts of hearbs, wherein if any one lies and reposeth himselfe, Mortiferous hearbs. hee falls into a sweete sleepe and so dies. Their women are not married, but are common to all, and their children are equally brought up and loved of every one, for a pretty while after they are weaned, the men steale them from their mothers, and conceale them ever after from them in such sort as they never come to know them againe, whence it happens that they live together in perfect amity and concord, without any sedition, as being altogether voyd of ambition, or any particular affection. In this Iland there is a kinde of little Beasts like unto Tortoises, having four eyes and four eares. beast of a strange nature, and their blood of a marvellous property; their bodies are round and somewhat like to a Tortoise, thorough the midst of them runnes two little lynes or streakes, at the end of each of which there is an eye and an eare, so that they see with foure eyes, and heare with foure eares; they have but one gut and a stomach, whereinto the meate descends; they have feete all round about their bodies, wherewith they goe on which side they list; the blood of the beast (as they affirme) is of a wonderfull property, for all manner of bodies, whether of man or beast, cut into peeces or morcels, provided there bee life still in them, being dipped in A wonderfull propertie of blood. the blood of this beast, will presently re-assemble and joyne together againe; in like sort an hand, or other part of the body, cut off; will peece againe and become as it was before, if that blood be applied thereunto whilest the wound is fresh and green.

Each company of the people of this Iland doe keepe great byrds of divers natures, by whom they make a tryall what their children will be; for they put them on those birds, and if in flying in the aire A triall of courage. they sit fast and confidently, without fear, they bring them up; but on the contrary, if their hearts fail them either through fear or cowardise, they cast them away, as unworthy of living any longer, and unfit for any exercise of the minde. The ancientest man of each of those companies or tribes commands as King over the rest; but when they have accomplished the age of an hundred and fifty years, he puts himself to death by their law, and he that is most ancient next unto him, takes upon him the Principality.

The Sea which invirons this Iland is boystrous and rising up in great billows, but it hath the taste of fresh water. In this Country

neither the pole artique, nor many other starrs which are seen with us, do appear. There are seven Ilands of the same bignesse equally distant the one from the other, inhabited with the like kinde of People living under the semblable Laws and Customes. Now although the earth there produceth of it self victuals enough in abundance for all the inhabitants, yet they use them soberly; for they desire none but simple meats, and are contented with what is sufficient for their sustenance. They feed on boyled and roasted flesh, contemning the art of Cooks and sauces of divers tastes and flavors, as things unprofitable and superfluous.

They catch fish and fowl of all sorts. Divers fruit trees grow there naturally, amongst other the Olive tree and the Vine, from whence they draw a great quantitie of Oyl and Wine. There is also in this Iland a number of huge Serpents, which doe hurt to none, and are good to eate. Their clothes are made of a fine wooll that is white and soft, which they gather from amongst the Canes and Reeds and dye it into scarlet and purple in grain. Moreover there are so many sorts of strange beasts in it, as is almost incredible. The people thereof observe one certain manner of feeding, contenting themselves day by day with one only meat; for one day they eat fish, another day fowl, sometimes terrestriall creatures, and otherwhiles oyl, or such like simple meat.

The Inhabitants of this Iland imploy themselves in divers and sundry exercises; some of them help one another, some fish, others are Artificers, some are occupied about things necessary and profitable for the use of the people, and others (except such as are old) share together the salarie which they have received for their services. Upon their festivall dayes they sing divers hymns in honor of the Gods, especially of the Sunne, unto whom they have vowed themselves and their Ilands. They bury their dead on the Sea shore, covering the corps with a little sand when the tide is low, to the end the flood may at its return carry all away. It is said, that the Canes from which they gather their fruits diminish and augment according to the Moon. The water of their fountains is sweet and wholsome to drink, but is a little warm, if it be not refreshed with other cold water, or putring wine to it.

After that *Fambolus* and his companion had remained seven years in this Iland, they were driven out of it whether they would or no, as wicked men and using evil customes. Their Vessell then was rigged and furnished with victuals for their return, and so they were constrained to be gone.

Finally, at the end of four moneths, after they had passed many straights, sands and shoales, *Fambolus*, his companion being dead with foul weather at Sea, arrived at a little Village in *India*, from whence

Book III.

Diodorus Siculus.

III

whence the Inhabitants thereof carried him to the King, who was then resident at a Citie of his, named *Alibrota*, very farr distant from the Sea.

Now for as much as the King loved the *Greeks*, and muchesteemed of their virtue and learning, he gave him many gifts, and caused him to be conducted into *Persia*, whence afterwards he returned safely into *Greece*.

All which things *Fambolus* hath since committed to writing, and hath treated of many particulars concerning the *Indians*, which were before to us unknown.

THE

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THE
HISTORY
OF
Diodorus Siculus.

The Fourth Booke.

CHAP. I.

*Of the Ethiopians which are beyond Libia; Of their Kings, Laws,
and other Particulars.*



Ince we have heretofore written those Ancient things, which worthy of memory were in the Provinces of Egypt, and Asia, the present Booke shall containe the Antiquities of Ethiopia, Libia, and other Countries of Africa. The Ethiopians boast that they were the first Men which were Created in the World, because no stranger ever came to inhabit in their Countrey; and therefore they that were ingendred so there, were justly and with the consent of all called *Indigetes*; And truly it is very likely, that they which live directly under the Meridian, were the first Men that were produced on the Earth; for since the heate of the Sun, by drying up the wet Earth, gives life to all things, it is necessary, that all kinde of Creatures should at the beginning be procreated in places which are neere to the Sun.

The Ethiopians maintaine also, that the worship of the Gods was first of all found out and observed by them; as also the Sacrifices, Pompes, Solemnities, and all other things, whereby honour is done unto them by Men; so that it is apparent by the common fame of their Piety and Religion spread over all the World, that the Sacrifices and Ceremonies of the Ethiopians are marveilous, agreeable to the Gods; and hereof the most ancient and renowned of all the Greek Poets gives a good Testimony; when as in his *Iliads* he introduceth *Jupiter*, and all the other Gods going into Ethiopia, as well to the Sacrifices, which were accustomed to be made unto them, as to the sweete savor of the good

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odors

The Ethiopians
fi st created in
the World.

Ethiopians the
first inventors
of the Worship
of the Gods.

The *Ethiopians*
never conquer-
ed.

odors that they burnt in their honour. It is said also, that the *Ethiopians* received this of the Gods, in recompence of their devotion and affection unto them, that they were never subdued by any forraigne King, but have alwayes remained in liberty : For although many Princes have indeavored with mighty armies to reduce them under their obedience, yet could none of them ever get the Dominion over them. Amongst whom *Cambyfes*, having assailed the *Ethiopians* with all his forces, was not onely utterly defeated by them, but was also in great danger of his Life. *Semyramis* likewise, a Lady so renowned, both for the greatnesse of her Enterprises, and the high Exploites by her atchieved, had no sooner invaded *Ethiopia*, but shee straight way retired from thence, as being out of all hope of prevayling there; Nay *Hercules*, and *Dionisius*, after they had passed thorough all Nations and Countries of the World, durst not assaile the *Ethiopians* their Neighbours, but left them in peace, aswell in regard of their Religion and Devotion towards the Gods, as for that they held them to be invincible.

They of *Ethiopia* affirme further, that the *Egyptians* are descended of them, from the time that *Osiris* planted a Colonie of them in *Egypt*, which before was not firme Land, nor habitable, but was at the beginning covered with the Sea, and that afterwards with the slime and mud, which the inundation of *Nilus* brought along out of *Ethiopia*, the earth being raised by little and little, became Continent, as may be easily seene in the mouthes of *Nilus*; for the River adding every yeare new matter to them, the Sea is faine to give way to so many great heapes of Earth, which are brought thither by the increase of the River. In this manner then did the Land of *Egypt* take its beginning from the earth that was drawn out of *Ethiopia*.

They say moreover, that many Lawes of *Ethiopia* were transported into *Egypt*, the Colonies keeping the Statutes and Ordinances of their Ancestors; for holding their Kings to be Gods, placing their chiefest study and affection on the sumptuousnesse of Sepulchres, and many other things, do all proceede from the Discipline of the *Ethiopians*. Besides, the use of great Statues, and the formes of Letters, were taken from them, for although the *Egyptians* use proper and particular Letters, which the common people study and learne, yet have they for all that, such as they call sacred Letters, knowne onely to their Priests, which have beene privately taught them by their Parents; but in *Ethiopia* all the Men use the same Figures and Characters of sacred Letters. The Priests also both of the one and other Nation, observe one and the same Order; for both of them go to their Divine Services purely and chastly, wearing the same stoles and attire, and bearing a Scepter of the same forme, like unto a Plough-share, which the Kings also do use. The Priests likewise weare great high-crowned Hats, and a tuft at the end of them, wreathed about with Serpents, which they Name *Aspics*, in signification, that they, who dare attempt any thing against the King, are subject, and doe deserve to be destroyed by the byting of such venomous Creatures. Many other things are said of the antiquity of the *Ethiopians*, and of their Colonie in *Egypt*, which we will passe by as unnecessary, and will speake of the *Ethiopians* Letters, called by

by the *Egyptians* sacred, to the end that nothing of ancient times may be omitted.

The *Ethiopians* Letters are made to the resemblance of divers Creatures, of the members of Men, and of sundry instruments and tooles of Artificers ; neither doe they expresse their words by the composition of Letters and Sillables, but by the formes of Images, the signification whereof through use hath remained in the memory of Men; for they write downe a Kite, a Crocodile, a Serpent, the Eye of a man, an Hand, a Face, and other such like things. Now the Kite signifies a thing quickly done, because it is one of the swiftest Birds that is, and this Character is also appropriated to Domesticall affaires that are speedily dispatched : The Crocodile denotes evill ; the Eye an observer of Justice, and a guardian of the whole body ; The right Hand with open Fingers, represents Liberty ; the left shut and close, signifyes niggardlinesse and avarice. In like manner the Figure of other parts of the body, and of certaine instruments, doe shew some other thing amongst the *Ethiopians*, who retayning the same, through a long use and Meditation in their memory, do presently, and at first sight understand what those Figures meane.

Hieroglyphique
Letters.

Some customes of the *Ethiopians* differ very much from those of other Nations, especially about the Election of their King ; for they chuse out the best Priests that are amongst them, whereof hee that is taken by the Idoll of their God (whom they carry all about, running up and downe like so many Bacchanalls) is suddenly created King by the People, and honored as a God, with kneeling unto, and adoration, in regard they believe that hee is given to them by the Divine Providence. He that is thus elected to be their King, leades from thence forward a life regulated by the Lawes, doing all things according to the use of the Countrey, without any power to reward or punish his Subjects, beyond the Ancient Ordinances observed by his Predecessors. It is the custome of these Kings of *Ethiopia* not to put any of their Subjects to Death, although hee be condemned thereunto, but they send one of their Executioners of Justice to the condemned person with the signe of Death, which hee that is condemned takes from the Executioner, and goes instantly away to his house, where hee puts himselfe to Death. Neither are those Kings permitted to change the punishment of Death in banishment, as the *Greekes* do : They relate to this purpose, how it hapned once, that one of those, unto whom the signe of Death had been sent, determined to abandon his Countrey, and fly, and that his Mother suspecting it cast an Halter about his neck, and strangled him, hee not so much as offering to defend and save himselfe, for feare it should afterwards redound to the shame and reproach of his Kindred. But this verily is yet more mervailous, which they tell of the Death of their Kings ; for the Priests, who in the City of *Meroë* are employed about the worship of the Gods, and are amongst all others of greatest authority, do when it seemes good to them send to the King, willing him to put himselfe to Death, for that the Oracle of the Gods had so ordained ; and how it was not reasonable that a mortall Man should contradict the will of the immortall powers ; adding other

The manner
of electing
their King
amongst the
Ethiopians.

A strange
example.

A daring at-
tempt of
Priests upon
Kings.

reasons thereunto, whereby they have alwayes perswaded the Kings to a voluntary Death : So that all the Kings, which were before, not compelled by Armes or Force, but onely vanquished by superstition, have willingly obeyed those Priests, untill that in the time of *Ptolomeus* the second, *Ergamenes*, King of the *Ethiopians*, who was instructed in *Greeke* learning, and Philosophy, was the first that despised such a custome, and refused to yeild obedience thereunto ; but contrarily using the prudence worthy of a King, hee went with an Army to the City of *Arata*, where the golden Temple of the *Ethiopians* was, and having killed all the Priests he abolished that ancient Custome, and quietly injoyed the Kingdome afterwards, during his Naturall Life.

The custome also, which the Kings friends and domesticall servants do keepe (although it be mervailous and strange) is notwithstanding, as they say, observed to this day. For if it happens, that the King be by chance debilitated in any part or member of his body, the manner of the *Ethiopians* is for all his domesticall servants to debilitate the same part of their bodies themselves ; thinking it were an infamy unto them, that the King should be lame, and all his friends should not be so too ; for they hold it most reasonable, that as friends do rejoyce or grieve, at the prosperity, or adversity of them whom they love, so they should in like sort be partakers of their bodily paine. They say further, that those friends and domesticall servants of the King do use to kill themselves at the Death of their Prince, accounting that end of theirs a glory to them, and a Testimony of the true love they beare to their Lord and Master ; and therefore it is not an easy matter for the people of *Ethiopia* to plot or attempt any thing against so great an union of true friendship, in regard the King and his friends doe with one minde looke to their common safety. These Lawes and Customes are observed by the *Ethiopians* which inhabit the Metropolitane City in the Island of *Meroë*, and in other places adjoyning to *Egypt*.

There are other *Ethiopians*, and those very populous, whereof some live on either side of *Nilus*, and in the Islands thereof ; others in the *Mediterranean* Regions, lying towards *Arabia* : The most part of which, especially they that dwell upon the River, are black of colour, all alike in Face, have curled Haire, a dreadfull looke, leade a savage Life, are strong of body, with long Nayles like to wild Beasts ; the pronounciation of their speech is shrill, and in their manner of Life and feeding they have nothing common with us, but are altogether differing from other men. Some of them carry for all Armes a Buckler of a raw Oxe-hide, and certaine little Javelines ; others a Pole sharpe at one end ; sometimes a Bow of Wood, six foote long, with which they shoot their Arrowes, setting one foot before another ; and when they have spent their shot they fight with great Leavers ; There Women also beare Armes untill a certaine age, and commonly hang a Ring of Brasse on their Lips. Some of them weare no Clothes, but go naked ; and exposed to the scorching heate of the Sun, they defend themselves with no other covering, then such as they meete withall by chance : Some tie the Tayles of Sheep about their loines to cover their privities ; others
clothe

clothe themselves with Skinnies of Beasts. There be of them that make themselves Breeches of their own Haire, for such is the nature of their Sheep as they beare no Woole. The most of them eate nothing else but Hearbs, which grow of themselves in Pooles, and morish grounds; some live on the Fruits of Trees, and cover their bodies against the heat of the Sun with the leaves thereof; some sow *Sesamum*, and *Loton*; and others feed on the tender Rootes of Canes. Many also well versed in shooting assuage their hunger with Birds they kill; but the greatest part of them live upon Mutton, Milke and Cheese.

Touching the Gods, they which inhabit the higher *Ethiopia* are of two Opinions; for some of them hold that there are everlasting and incorruptible Gods, as the Sunne, Moon, and the whole frame of the World; the other Gods, say they, were partakers of mortality, but for their great vertues, and benefits to men, they obtained immortall honours; amongst the which they chiefly adore *Isis*, *Pan*, *Hercules*, and *Jupiter*. The other *Ethiopians* thinke there are no Gods, and therefore when they see the Sun rise they detest and fly from him, as from an Enemy, and go and hide themselves in their Marishes.

Many and different are their customes about their Funeralls; for some of them cast their dead into the River, and hold that to be the best manner of Sepulture; some keepe them a long time inclosed in a vessell of Glasse, to the end their forme may be known to posterity, and that also their friends and servants may not forget them; Others interr them about their Temples in an Earthen Coffin, and to sweare by their Name is the greatest Oath that can be made.

These *Ethiopians* differ much likewise in the disposall of the Kingdome; for some of them make the best man of all the Countrey their King, and these thinke that Monarchy and Vertue, are the two gifts of Fortune; some admit good shepheards to be their Kings, as they who have been bred up in the Exercise of that which is honest and profitable; others chuse the richest, because they alone can help others with their Wealth; and many confer the Royalty on the most valiant and strongest persons, judging them to be most worthy of Rule, that are of most ability in War.

Of the other part of *Ethiopia*, which is neere unto *Nilus* towards *Lybia*, one piece of it surpasseth the rest in fertility, and goodnesse of soile, for it bringeth forth Fruits abundantly, and many other things commodious for the Life of Man: It hath moreover for a shelter against the excessive heate of the Sun a number of Moores and Marishes: In regard whereof this Region is much infested with Warres between the *Libians* and *Ethiopians*, as also with civill Warres amongst those of the Countrey themselves. Into this place from the higher *Ethiopia* do the Elephants descend, allured, as its thought, by the sweetnesse of the foode they finde there; for the River of *Nilus* makes many Marishes hereabout, wherein growes great store of *Alga*, and *Canes*, on which the Elephants feeding, are so taken therewith, that they continue still abiding there, and by that meanes come to devoure up all the Inhabitants Victualls, so as they are forced to seeke another Countrey, but they being shepherds, and living in Tents, remove usually from place

The lower
Ethiopia.

to place, and account that to be their Countrey indeed, where they find the best Pastures.

Some have written that in the Deserts and Savage places of *Ethiopia*, there are a world of Serpents of wonderfull greatnesse, which fight with the Elephants for the Waters; and their manner of fighting is thus, they reare up themselves an end, and leaning against the Elephant, they twine their Bodies round about his Thighes and Leggs, with so many Circles, and such force, as they compell the beast, heavy by Nature, and all in a sweate to tumble downe on the ground, where not able to stir, and other Serpents comming in also to them, they devour him; after which they returne to their accustomed retreats, flying (as they say) from open places into deepe Caves, where they know they may abide securely by the instinct of Nature, which teacheth all Beasts what is profitable for their defence and safety.

So much for the *Ethiopians*; now it rests, that we should speake a little of them, who have written of the singularities of *Egypt* and *Ethiopia*. Some of them, giving credit to common report (though false and lying) and seduced by an overmuch desire of Writing, do not deserve to be believed in any thing: But *Agatarchides* of *Guidia* in his second Booke of the affaires of *Asia*, and *Artemidorus* of *Ephesus* in his Eight Bookes of Geography, as also some others, who have written their Histories in *Egypt*, do agree in the most part concerning those things whereof we have intreated before. Besides, conversing, when wee were in *Egypt* with many of their Priests, and often talking with certaine old Men, that came thither from *Ethiopia*, we diligently inquired into the truth of things; so that having discovered many Errors committed by Histories, we have onely set downe that, wherein they have all agreed.

CHAP. I I.

Of the Mines of Gold which are in the Confines of Egypt, and of the manner of digging and refyning it.

WE shall speake by and by of the *Ethiopians*, which inhabite towards the South neere to the Red-Sea; but we have thought fit to treat first of the course that the *Egyptians* do hold about their Mines of Gold. Wherefore it is to be understood, that in the Confines of *Egypt*, confronting *Arabia*, there are certaine Countries full of Mines, out of which Gold is drawne, but with infinite labour and mighty charge; for the Earth, naturally black, hath in it great store of quarries of very white Marble, so that the Masters of that worke have need of a World of people to get the Gold out of it, which is the cause why the Kings of *Egypt* do condemne those to dig in the Mines, that for their crimes have been judged to die, as also all the Prisoners which they have taken in the Warres, or such of their own Subjects, as upon some accusation, or through the displeasure of the Prince, have been committed to Prison: who in so doing doth by one and the same meanes both punish the offence, and bring great benefit to himselfe by their paines
and

and labour. These Prisoners (whereof the number is almost infinite) chained by the feet, are constrained to worke incessantly day and night, without any rest at all, or meanes to helpe themselves; for they have a Guard of Souldiers still upon them, of a different Language from theirs, so that they cannot be corrupted by prayers or affection, because they do not understand one another.

They draw Gold out of the hardest Mine stone with great fires, but on that which is softer, and may be broken with lesse paines, an infinite number of men do continually worke with Pick-axes, Hammers, and other instruments of Iron. They which have skill in discerning the veyne of the Mine go before the workmen, and shew them where they shall labour; and the strongest of those workmen cleave and open, not by sleight, but by meere force of huge Beetles and Iron wedges the Rock or Marble which hath been shewed unto them; carrying their mine not in a direct line, but as they are led by the glistering of the Marble with Gold: Now because these Mines under the ground are very darke by reason of their many windings and turnings, the workemen carry lights before them, and those great candles of the Marble, which with exceeding paines and much difficulty they have hewed and cut off from the quarry, they leave in the bottome of the Mine, where they are beaten into little pieces by certaine young Lads, appointed for that purpose, and afterwards are carried by such others, as they are, out of the mine, and delivered by weight to men about thirty yeares of age, who with huge Hammers, or Iron Pestles, pound them in Vessells of stone untill they come to be as small as Verches, and then being put into Mills (whereof there is a great number there) they are ground like Meale by two or three Women, or old Men, which worke in each of those Mills. It is a lamentable Spectacle, and worthy the compassion of any Man living, to see the miserable Creatures, that labour in these Mines, how they go starke naked, without so much as a Rug to cover the Privities, their bodies besmeared with filth, and nasty all over, without any pittie taken of them, without any rest or respect given them, whether they be Crasy, Sick, Faint, or never so weake with Age, but are compell'd with blowes and continuall beating to labour incessantly, even till the poore wretches drop down, and die with very feebleness: And there are some amongst them, who not to languish longer in that manner preferre Death before Life, knowing but too well that to live in such paine is farre worse than Death it selfe.

Finally, the Workemen lay the Minerall, so ground, as aforesaid, in the Mill, on large Tables, that stand somewhat sloping, and throwing Water upon it they pound it againe, by which meanes the Earthy part falls away, and the Gold by reason of its weight abides still on the Table; having re-iterated this many times, they rub the Gold with their Hands, and then cleanse it with thin Spunges till it come to be as it were golden sand; which last of all, other Workemen take by weight and measure, and putting it into Earthen Pots, with a certaine quantity of Lead, Sea-grasse, and Bran of Barly, proportionably compounded together, they make up the Pots very close with Clay, and
let

let them stand in the Furnace five dayes and five nights without intermission, after which time pure Gold alone is found in the Pots, all the other materialls being consumed, only the Gold is a little diminished in its weight.

The properties
of Gold.

In such manner, and with such labour and industry is Gold prepared in the frontiers of *Egypt*; And certainly Nature it selfe doth teach and evidently shew, that Gold is painfull to finde, hard to keep, full of care to make gaine of, and the use of it is intermingled with griefe and pleasure. The invention of this Mettle was found out by the ancient Kings of *Egypt*.

CHAP. III.

Of many different kindes of Ethiopians; and first of those that are named Ichthyophages, from their living on Fish.

NOW we will speake of those that inhabit all alongst the shoare of the Red-sea, of the *Troglodites*, and of that part of *Ethiopia*, which lies towards the South. But first we will begin with them that are called *Ichthyophages*, who inhabit the Coast of *Carmania* and *Gedrosia*, even to the uttermost point of the Red-sea, which is of a long extent, inclosed with two shoares, whereof the one is above *Arabia* the happy, and the other is under the Countrey of the *Troglodites*.

The Ichthyophages.

A strange way
of catching
Fish.

Of these barbarous people some go all the time of their Life starke naked; their Wives and Children being common amongst them, like unto Beasts; neither have they other knowledge of pleasure or paine then naturall sence, nor make any difference between things honest and dishonest. The places of their abode are not farre from the Sea, neere to *Promontories* and Rocks, where there are not only deepe Caves, but many great Vallyes, and narrow Dens, unto which the accessse is by nature difficult, crooked, and winding, and therefore these *Ichthyophages* close up the passages into those Caves and Dens (as if nature had made them for their service and use) with great heapes of Stones, wherewith they catch great store of Fish there, as if it were with Nets; for the flowing of the Sea, (which falls out twice every day, namely at six a Clock in the morning, and at three in the afternoone) overspreads all the Countrey, so that it is wholly covered with the tide, bringing along with it a multitude of all sorts of Fish, which disperfed here and there to seeke for repast, finde themselves a ground upon the ebbing of the Sea amongst those stones; whereupon the Inhabitants, with their Wives and Children, run howling and crying in great troupes together to take them; the Women and Children catch the lesser Fish, and the strongest men the great: For the Sea brings along with it not only Lobsters, Lampreys, and Dog-fish, but Sea-calves, and other great Fishes, whereof the names and formes are to us unknown. Now they do not kill these Sea-monsters with Weapons and Darts, but with sharpe Goates-hornes, and great Flints sharpned at the ends; for necessity alwayes teacheth nature, who obeying time applies her selfe to that which

which she knowes is good for her. The Fish being taken then in this manner by them, they put them upon great Stones, which are placed in the Sunne, and made exceeding hot with the vehement heate thereof, and having lien so a while, they turne them on the other side, and when they be thoroughly concocted by the Sunne, they take them by the Tails, and beate and shake them so long till all their bones fall from them, which they gather together and lay up in great heapes for their future use, as wee will declare anon: The Fish, being thus ordered, they pound in a Stone-morter with Haires, and thereof make good and savory Meate, which having framed into the fashion of a long Brick, and dried a little in the Sunne, they eat with great delight, not in any certaine quantity or measure, but even to the satiating of themselves, according to every ones apperite, and desire. This Meate the *Ichthyophages* keepe alwayes in store, *Neptune* (in stead of *Ceres*) furnishing them with Victualls enough. Neverthelesse it many times happens, that with the stormes at Sea all he places next to the shoare are covered so long with Water, that they are not able to fish, and then for want of Victualls they gather great shell-Fishes, which they crush and breake betweene two Flints, and live on the raw Fish that is in them, whereof the savour and taste is much like unto Oysters. But when as those stormes at Sea continue so long, that their Shellfish also failes them, then they have recourse to the Fish bones which they formerly reserved, of which they pick out the tenderest and newest, and chew them with their Teeth; the hardest they bray on a Stone and so eat them. Thus after a strange manner, scarcely to be believed, doe they feede on those Fish, and on those Bones. Their usuall custome is to spend foure whole dayes together in Fishing, during which time they eat together publicly in great joy, congratulating one another with harsh and untuneable Songs, and then fall to lying with their Women for Procreation sake, every one with her whom by chance he first lights upon, being then voyd of care by reason of the abundance of Victualls which they have. On the fifth day they go to drinke in places where they know Springs are, in great Troupes, and in the same manner as Cattle use to doe, for they lift up their voyces all at one instant together, without order or measure, like Beasts. The Mothers carry their little Children in their Armes whilst they suck, but when they are weaned, the Fathers take the charge of them till they are five yeares old, and then they walke merrily along with their Parents, as they that goe willingly in quest of their Victualls.

People living
on Fish-bones.

People that eat
foure dayes together
without drinking.

The uncorrupted nature of these People place their Sovereigne good in filling their Bellies, and to be without hunger, never seeking for any other accidentall pleasure. When they are arrived at the Springs, before spoken of, they drinke so unmeasurably, as they can hardly returne, so unwelody are they therewith, and for all that day they eat nothing, but every one of them layes him downe all along like a Drunkard untill the next morning, when they goe againe to their Fishing; and using thus to doe all the time of their Lives, they are seldome sick by reason of their spare Diet, yet they doe not live

People drunke
with Water,

so long as we. This is the course of life which they hold, that inhabit all along the Gulph of the Red-Sea.

People which
are impassible,
and that never
Drinke.

People that ac-
count want the
greatest happi-
nesse.

Great patience,
or incredible
impassibility.

Sea-Calves
helping men
to Fish.

Caves in stead
of Houses.

Houses made
of the Ribs of
Whales.

As for the other *Ichthyophages*, which are beyond the said Gulph, their nature is much to be more mervailed at, as people that never drinke, and that are voide of all Passion; These same, farre remote from the resort of men and inhabited places, live in desert and barren Countries, and are wholly given to Fishing: Now though they love nothing else that is moist, yet doe they eate Fish halfe raw, not to avoide thirst, but as it were contented (thorough a kinde of Savagenesse) with such Victualls as Fortune gives them; and they count it a great happinesse to be without those things, the want whereof would be grievous to others. That too which is more wonderfull, and scarce to be credited is, that they are not moved with any passion of the minde. These very things doe the Merchants of *Egypt*, which saile along by this Coast thorough the Red-Sea, re-count yet at this day. *Ptolomy* the third also, desiring to hunt the Elephants which were in those parts, sent a Gentleman of his house, named *Simma*, to discover them, who having viewed and well observed all things reported, as *Agatarchides* of *Gnidus* writes, that these *Ethiopians*, who live without passion, use no manner of drinke at all whatsoever, as that which they do not naturally desire; neither are they any whit moved, either with the Sailers speeches or with the sight of strangers that come unto them; but only looking upon them stand immoveable, without any sense, as if they saw no body; and if any one drawes out his Sword, and strikes them with it, they fly not away, but quietly indure blowes and injuries: Neither is any of them abashed at the wounding or detriment of his fellow; nay it happens many times, that they behold their Wives and Children killed before their Faces without shewing any signe of anger or pity. Finally, they beare all evils and paine very patiently, only looking upon them which strike them, and at every blow shaking their Heads. It is further said, that they are dumb, and that with signes they aske for that which they have need of, and would have. Besides (a thing much to be mervailed at) the Sea-calves do converse frequently with them, and accompany them in catching of Fish, as another man would do. These people have all of them a like care, of the birth and bringing up of their Children. And this kinde of Life, although it be very strange, they have led from all antiquity, being accustomed thereunto, either by length of time, or constrained by necessity. Their Habitations are not like to those of the other *Ichthyophages*, but differ from them divers wayes; for some of them have their abiding in deepe Caves, which open to the North, whereby they are defended from the heate of the Sunne, as well by the shade as by the winde that blowes into them; for such as open to the South are through extreame heate like unto burning Furnaces, so as none can dwell in them. Others make their Lodgings of the Ribs of Whales, which the Sea casts up there in great abundance, for having tyed them together on either side, they cover them over with Sea-grasse, and in this manner are they sheltered from the heate of the Sunne, Nature and Art teaching them a way out of necessity how to preserve themselves.

selves. They have yet another invention of making their Habitations under certaine great tufted Trees, whose fruit is like a Chest-nut, which grow along the Sea-shore, the Leaves and Boughes whereof they interlace so within one another, as they are thereby alwayes in the shade, where they remaine all the dayes of their Life, defended from the heate of the Sunne, aswell by the shadow of the Trees, as by the winde and humidity of the Neighbouring Sea. The fourth sort of their dwelling is in a huge heape of Sand and Weeds, which the Sea through long continuance of time hath throwen up and made as big as a Mountaine, being so firme, and strongly compacted together, that they dig long and spacious Caves in them for their abode, out of which they goe to catch Fish when the Sea ebbs, and when it flowes they retire into them, and eate that which they have caught. When any one of them dyes they cast him into the Sea, making the Fishes belies their Sepulchres.

Houses made
of Trees plaited
together.

There are other *Ichthyophages* also, whose Habitation is such and so strange, as they that would diligently search out the matter are constrained to remaine in no little doubt; for they dwell in Promontaries and high dangerous Rocks, whereunto it was impossible in the beginning for any one to get up, and on the Sea-side likewise it is inaccessible, even for the best Foot-men: They have no Ships, nor is the use of them knowne to them, wherefore we must confesse that they were generated in those very places, and tooke their Originall from no where else, as many Philosophers hold. Howbeit since it is very hard for us to know all this well, it cannot be but that they, which speake of many such things, should oftentimes be found Lyars, and that that which some would with good Language perswade their Auditors to be very probable, should prove many times farre distant from the Earth. Now we will treat of them that are called *Chelonophales*.

CHAP. IIII.

*Of the Ethiopians, named from their living on Tortoises,
Chelonophales.*

There are in the great Ocean Sea, not far from the Continent, many little low Islands, which are voyd of Fruits, Garden-hearbs, or others, where for that they are almost joyning and close to one another, are no stormes, nor tempests, so that a World of Tortoises are abiding amongst them by reason of the continuall calmenesse and tranquillity of the Sea. These Tortoises remaine all the night in the Sea seeking their food; in the day they lie betweene the Islands looking on the Sunne, and are (to see to) like to a little Skiffe turned upside downe, being of all other Shel fish by farre the greatest. The Savages, dwelling in these Islands, swim in the day time to these Tortoises very softly for being espyed, and so assaile them, pushing some of them unto the Land, and overturning others of them on their backs, by which

meanes they can neither defend themselves, nor escape away, and then fastening a Cord to their Tails, they traile them along with them swimming to the Islands, where they take out the Meate of them, and roasting it in the Sunne, they eate it. In the shell, which is great and hollow, they saile, as it were in a little Fisher-boate, to the Continent; they make Receptacles for Water also of them, and sometimes Sheds or Tents; whereby Nature hath exceedingly accommodated them, when as they receive so much benefit from one and the same thing, as Victualls, Vessells, Houses, and Shipping.

CHAP. V.

Of those that live on Whales, and Sea-grasse.

People that live
on Whales, and
Sea-grasse.

NEERE to these Islands there are other strange and savage People all along the Sea-shoare, who leade a kinde of barbarous and uncivill Life; for they feede on nothing but Whales, which the Sea casts upon the Coast, and the greatnesse of them doth often furnish them abundantly, but their Whales many times failing, they suffer such Famine, as they are forced (all other things being consumed) to eate Sea-grasse, and the very offall of those Whales. This, they say, is the manner of these *Ichthyophages* their living.

CHAP. VI.

Of another sort of Ichthyophages.

THE other shoare, which lookes towards *Arabia*, is neere Neighbouring to a Countrey full of Trees, where is such a multitude of Fish, as the Inhabitants do never stand in neede of them; for they pitch on the ground, all along the Sea-side, a great number of Canes, so dextrously fastned one to another, as they seeme, to look upon, very Nets indeede; in them there are many dores, so made, as they can open and shut on both sides, so that the Sea flowing up to the Land opens those dores, and ebbing shuts them againe, with the force of the Water, by meanes whereof the Sea comming every day to carry a World of Fish thorough those dores, and they shutting too upon the ebb, all the Fish remaines on the dry ground, many times in such abundance, as nothing is to be seene but heapes of leaping Fishes, whereof the Inhabitants make a very great Profit and Revenue, besides their own Provision and spending. Furthermore, in regard the Region is low and flat, some of them dig up Dikes from the Sea thorough a long tract of ground to their Villages, and then make dores of Osier, which opening and shutting with the flowing and ebbing of the Sea, they set in the bottome of the Dikes, whereupon the Water returning thorough the Clefs of the Osier, that is not wrought very close, the fish abide behinde in those Dikes, from whence they cull out such as they have

have neede of, for most desire to have. Let us come now to other *Ethiopians*.

CHAP. VII.

Of those which live on Rootes, named Rhizophages.

IN *Ethiopia*, which is above *Egypt* not farre from a River, called *Astapa*, is a sort of People, named *Rhizophages*, who pluck up the Rootes of Canes, which they finde in the adjoyning Territories, and washing them very cleane, they bray them so long betweene two stones, till they are mollified and incorporated well together; then they make a cake of them in the forme of a Tile, as big as one can hold in his hand, and so baking it in the Sunne they eate it. Now though they use no other Meate but this all the time of their Life, and that they have such plenty of it, as it is the meanes of preserving peace and amity amongst them, yet are they alwayes constrayned to fight with the Lions, which during the excessive heate of the Summer come out of the Deserts, aswell to seeke for shade, as to hunt after other lesser beasts, into the Countrey of these *Rhizophages*, who issuing out of their Marishes, incounter them, but many of them are killed by them, both because they are weaker then they, and also for that they have no Armes to defend themselves against them; in regard whereof this Nation had been long agoe destroyed by the Lions, had not Nature of her selfe assisted them; for in the beginning of the Dog-dayes there comes thither ordinarily a mervailous and almost infinite multitude of great Gnats, without any agitation of minde that brings them, which doe no harme to these wild *Ethiopians*, who at that time retire into their Marishes, but compell the Lyons to fly away, being terrified with their biting, and the noise of their buzzing.

Lyons driven
away by Gnats

CHAP. VIII.

Of those that live on Fruits, and upon browsing on Trees, named Hylophages, and Spermophages.

NOT far from the aforesaid *Rhizophages* are two other strange Nations, named *Hylophages*, and *Spermophages*, whereof the former live (without labour) on Fruits, which fall off in Summer from the Trees; and at other times they gather Hearbs, that grow in shadowy places, wherewith they supply their want of Victualls. The others goe into the Fields with their Wives and Children, and climbe up on the Trees, where they browse on the tender buds of the smallest branches: They are so expert through continuall use in getting up on the boughs, as they leape from Tree to Tree like Birds (which seemes to be incredible) and relying on the agility of their Bodies they mount up without any danger on the least and youngest branches; now if at any time

their feet chance to slip they save themselves from falling, by catching hold on the boughes with their Hands; or if it happens that they fall to the ground they no whit hurt themselves, so light and active they are; And in this manner they fill their Bellies with the tendrest Branches. These *Hylophages* goe alwayes naked, and their Wives and Children are in common amongst them; They make Warre upon one another for the places of their Habitation, arming themselves with Staves, and the Victors command over the vanquished. They die commonly of Hunger, for that becomming blinde they are deprived of that sence, wherewith they furnished themselves with Victualls.

CHAP. I X.

of other Ethiopians, which goe naked also, named *Gymnetes*.

IN the other adjacent Region do the *Ethiopians*, which are called *Gymnetes* abide, who are in no great number, but lead a Life different from others; for they dwell in a Savage and rough Countrey, where there is great defect of Waters, and they are withall constrained to sleepe on Trees for feare of Wild-beasts. They goe at the breake of day to the running Waters, armed with Staves, and hide themselves in the Branches of the Trees attending their prey; for about noone the Buffles, Leopards, and other wild Beasts, tormented with thirst and the heate, run all thither to drinke: Now upon their returne, when they are so full and heavy with Water, as they can scarcely wag or defend themselves, the *Ethiopians* descending from the Trees, assaile, and kill them, with great Stones, Staves hardned at the end in the Fire, and Arrows, and then parting them amongst their Companies they eat them. Sometimes also (though very seldome) they are defeated and slaine by some strong and mighty Beasts, but commonly they take and destroy the strongest of them all by subtilty and cunning: when they happen to misse of those Beasts, then they gather together the Skinnes of them they had killed before, and after they have soaked them well in Water to get off the Haire, they boile them with a quick Fire, and so greedily Eat them, even to the glutting of themselves. These *Gymnetes* Exercise their young Children in shooting at a certaine Mark, and give them no Meate untill they have hit it, whence it comes to passe that they are very good Archers, hunger constraining them thereunto.

CHAP.

CHAP. X.

of those that fight with and kill Elephants, and live upon them.

NEXT to this Countrey, and a good way towards the West, there are other *Ethiopians*, who ordinarily fight with the Elephants; for inhabiting in Forrests and Woody places, they observe and marke from the tops of Trees the going in and out of those Beasts, and set not upon them when they are in Troupes together, but when they finde one single and alone, then they fall upon him in a strange daring manner; for as the Elephant walkes along by the Tree, where he that watches for him lies hid, he leapes straight way downe, and catching the Elephant by the Taile with his left Hand, he sets both his feete against his right Thigh; then with his right Hand he takes from off his shoulder a very sharpe Hatcher, which is so light as he can easily manage it with one Hand, and gives so many blowes with it on the Nerves of the Elephants right Knee, that he cuts them asunder, carrying in the meane time his nimble body in such sort, as he dextrously avoyds the attempts of the Beast against him. But in this conflict the Life of the one or of the other of them is in danger, the ones death being the others safety. The Elephant then, being so wounded, falls oftentimes, because he cannot easily turne himselfe on his hurt side, and in falling to the ground kills the *Ethiopian* by crushing him to death under him; Sometimes he hurts him against a Tree or a Stone, and so makes an end of him. Many times it happens, that the Elephant, by reason of the paine that he fees, being no way able to annoy the *Ethiopian*, runs up and down the Fields, till he falls down dead on the Earth with the continuall blowes of the Hatcher, which he that sits upon him gives him; and then the rest of the *Ethiopians* coming thither in great companies cut off the flesh of his Buttocks and other hinder parts, and eate it whilst he is yet alive.

A strange way
of taking Ele-
phants.

Not farre from these there are other *Ethiopians*, who by cunning catch the Elephants without any danger. This Creature uses, when he returnes from feeding, and that he is full, to take his rest in another manner then other foure-footed Beasts doe; for in regard he cannot bend his Knees, nor consequently lie on the ground, he is forced to sleepe leaning against a Tree. Now when the Inhabitants come to know this Tree, aswell by the Elephants rubbing and fretting of it, as by his dung about it, they saw the Tree close by the Roote, but in such sort as it cannot fall without it be some way thrust; that done they get them away before the beast comes to his rest, having first defaced their foote steps for feare of being discovered by them: About evening then the Elephant returnes full and heavy to his wonted sleeping place, and leaning with all his weight against the sawen Tree, he suddainly falls together with it to the gound, where he lies all the night, because he cannot rise again. The *Ethiopians*, comming to the place the next morning, kill the beast without any danger, and pitching their Tents there, they dislodge not from thence till they have quite eaten him up.

Another way
of taking Ele-
phants.

CHAP.

CHAP. XI.

Of those that live on Austridges, called Strutophages.

AMongst the People that inhabit towards the West, there are to the Southward flat-nosed *Ethiopians*, surnamed *Strutophages*, in whose Countrey is found a kinde of fowle, which is partly of a Terrestriall, and partly of a Volatile Nature, and therefore they are called flying Stags; they are of the bigness of a great Stag, have somewhat a long neck, a round body with two Wings annexed to it, a little and long Head, very strong Thighes and joynts, and the foote cloven. They cannot fly high by reason of their heavinesse, but they run very fast, touching the ground with the tip of their feete, especially when as spreading abroad their Wings the winde fills them like unto the full sailes of a ship, and so drives them on. They strike those that Hunt them with stones as big as a Brick, which they kick at them with their feete; but the winde ceasing they lose the assistance of their Wings, and so are caught in their course. Now because there is great store of them, the *Barbarians* do easily take many of them with cunning and sleight, and live on their Flesh; the Skinnes they reserve for their clothing and bedding. When in Hunting of them they are angered, they defend themselves with their beakes, which in regard they are great and strong, and proper to cut, and for that also there are a World of them, they are of much use and service to those flat-nosed *Ethiopians*.

Cloathes and
Beds made of
the skinnes of
Austridges.

CHAP. XII.

Of those that live on Grass-hoppers, for that cause named Actidophages, and of their strange Death.

NEere to the *Strutophages* do the *Acridophages* inhabit, hard by the Desert; a meager people, and of somewhat a lesse stature then the other *Ethiopians*, and exceeding black; into whose Countrey the West and South-west winds do about the Spring time bring an infinite multitude of Grasshoppers from the neighbouring Deserts, which are very great, and have filthy and nasty wings. These *Ethiopians*, accustomed thereunto, do every yeare gather together from all places round about a great quantity of Wood, especially in a long and spacious valley, to which when the Grasse-hoppers, carried by the winde as it were a cloud, do approach at their wonted season, the *Acridophages* set fire on the said Wood, and likewise on all the Grasse thereabout, which to that effect they have before hand cut down; by means whereof the Grasse-Hoppers, overtaken and stifled with the smoake, do not long after fall to the ground a little beyond the Valley in such multitudes, as they suffice for the nourishment of all the people, who keepe them very long in Salt, wherewith this Region is well provided, and they finde it good and savory Meate, having indeed no other foode all their Life-time then those Grasse-Hoppers; for Cattle they have none,
neither

neither have they any Fish in regard they are so farre from the Sea, nor any other thing to live upon. They are nimble of Body, and swift in running, but they live not long, for the oldest amongst them passeth not the fortieth yeare of his Age. Their ends are not onely wonderfull, but incredible; for when they grow old there breedes in their Bodies a kinde of winged Lice of many and severall sorts, and of a filthy and hideous forme to see to, which beginning in the Belly, and proceeding to the stomach, in a short time devoures and consumes the whole Body. He that is affected with this Disease at first falls a scratching, as if he had the Itch. Afterwards the number of the Lice increasing, and corrupt Bloud and matter issuing forth with them, the poore Wretch moved with the sharpnesse and dolor of his Malady, teares up lamenting and roaring all his body with his Naailes, in such sort, as the Lice in great multitudes come out so thronging one upon another, as it were some Lice out of the top of a Vessell, that it is impossible to cleare him of them. In this manner, whether it be by reason of some of their food, or of the indisposition of the Aire, do they make so piteous and miserable an end.

People that live
not above forty
yeares.

A strange and
miserable
death.

CHAP. XIII.

*Of a Region that became desolate through the multitude of
venemous Beasts comming into it.*

BEYOND these *Acridophages* there is a great and spacious Country, fertile enough in Pastures, and other wayes, but such, as one cannot well dwell in it; and yet it was inhabited at first, but afterwards left desolate, by reason of the infinite company of Spiders and Scorpions, which many times fall downe in that Region like Raine with stormes and tempests, in such abundance, as the Natives, to avoide their mortall and venemous bitings, were constrained to abandon the Countrey, and seeke for Habitations elsewhere. Now these things ought not to seeme incredible, for stranger then they have hapned in the World, as is to be found committed to writing. Even in *Italy* it selfe, a World of field Mice, comming out of the Earth, compelled many Men to forsake their naturall abode. In *Media* also there was found such a multitude of Sparrowes, eating up and consuming the graine already sowed, as the Inhabitants, infested therewith, were faine to get them other dwellings. Those, that are called *Atrioties*, were in times past constrained by Frogs, which powred out of the Cloudes in stead of drops of Raine, to abandon their Countrey they then inhabited, and to fly unto that where now they live. In like manner, who knowes not, that amongst the famous and excellent labours, for which *Hercules* was held to be immortall, that was accounted to be one, when as through his force and vertue he chaced away the Birds, which infested all the Countrey about the *Stymphalian* Fen? Some Citties also became desolate by the abundance of Lions, that flocked thither from the Deserts adjoining. All which we were

were willing to set forth for those that give little credit to Historians, as if they wrote incredible things. But let us returne to our History.

CHAP. XIII.

Of those which defended themselves with the helpe of their Doggs, called Cynamolgiens, or Cynamynes.

THE *Greekes* call them *Cynamolgiens*, which inhabit the Southerly Confines of *Ethiopia*, but by their Neighbours they are tearmed the wild *Ethiopians*, who weare their beards unmeasurably long, and keepe wild dogs for the safety of their persons; for from the Summer-solstice untill the end of the yeare an infinite number of Oxen came out of the *Indias* into their Countrey, no man knowing the cause of it; nor can it be told whether they fly from wild Beasts which pursue them; or whether they seeke for better pasture; or whether they do so for some other reason unknowne to Men, being incited thereunto by Nature, which produceth all the wondertull things in the World. Now because these *Cynamolgiens* cannot with all their power resist so great a multitude of Oxen, they defend themselves from them with the helpe of their Dogs; and using them in their Hunting they take great numbers of them, which they eat some newly killed, and others they salt up for their future provision: They live in like manner upon store of other kinde of Beasts, which they also take with the assistance of their Dogs. They which inhabit most Southerly leade a Beastly and brutish life under the formes of Men.

CHAP. XV.

Of those that dwell in Caves, called Troglodites.

WE will now treat of the *Troglodites*, whom the *Greekes* called Shepherds, because they live on Cattle. They all assemble together to chuse their King. Their Wives and Children they have in common amongst them, except the King, which hath but one, with whom if any of the rest have any carnall Copulation, hee is condemned by the King in an amends of a certaine number of Cattle.

All the time that the *Etesian* windes do blow, wherein it Raines exceedingly in their Countrey, they live with Bloud and Milke mingled together, and a little boyled. In the greatest heates of the Sun, when as their Grasse failes them, they descend into the low and Marish grounds, for which alone, and for no other thing, they quarrell and contend with one another. They kill their old and sick Cattle, and feede on them in all seasons. They doe call their Children by the Names of their Parents, but of Bulls, Cowes, and Sheepe, the Males whereof

whereof they say are their Fathers, and the Females their Mothers, because from them, and not from their Parents, they receive their daily Foode. The common sort use the juice of white Thorne in their drink, and the rich another, which they draw out of a certaine Flower, the taste whereof is somewhat like to bad new Wine. They often shift Countrey, because they do not love to stay long in a place, carying their Cattle along with them. They go all starke naked, onely their secret parts they cover with Skinnies. All the *Troglodites* are as the *Egyptians*, circumcised, those excepted, which in regard of some accident befallen them they call Cripples: And these alone of all that inhabit a strange Countrey are in their yong yeares circumcised. They amongst the *Troglodites*, which are named *Megabares*, carry a round Buckler made of an Oxes raw hide, and a club bound about with Iron; others carry Bowes and Javelines. They mock at all manner of Sepulchres, for as soon as any of them is dead, they tie his Head betweene his Legs with a withe of Hau-thorne or Willow, and dragging the Corps to the Highest place they can finde with laughing and jeering, they overwhelme it with stones, and then putting a Goates Horne on the top of the stones, they leave it there without any pittie or compassion at all. They fight one against another, not as the *Greekes* do out of Hatred and Ambition, but onely for their Pastures. At the beginning of their fight, they first of all cast stones at one another, till some of them are wounded; then they shoote with their Bowes, wherein they are very well practised, untill such time as many on both sides drop downe dead. At length they are pacified and seperated by the oldest Women of the Nation, who entring into the midst of the Medley, the Men presently give over and retire, for it is not lawfull to hurt any of those old Women. Those amongst them that are so impotent and feeble with Age, as they are not able to follow the Cattell, tie themselves by the Throate to the Taile of a Cow, and so are dragged along till they are strangled and die: Now if any one deserts the doing hereof; another is permitted (having first admonished him thereunto) to put him in that manner to death, and such an act is held to be well done, and worthy of Merit. Likewise they that have a Feaver, or some incurable Disease, finish their dayes with such a kinde of Death; for they thinke it one of the greatest evils that a Man can commit, to desire to live, and yet not be able to doe any thing worthy of life. All the *Troglodites* have sound bodies, and are strong and lusty in their Age, for they live not past three-score. But enough of this.

Now if any that shall reade our History will not give credit to it, either for the novelty of the matter, or for the strange and mervailous manner of life of those of whom we write, let him make comparison of the great difference, which is betweene the Aire and Region of the *Scythians*, and that of the *Troglodites*, and he will easily believe what he sees written; for our Aire is so much different from that which sometimes we reade of in Histories, that the contrariety thereof seemes indeed incredible. There are Regions so cold that the greatest Rivers there are part of the yeare so frozen up, that Chariots and Armies

Great inhumanity.

Vehement
cold.

Excessive heate.

pasſe ſafely on the firme and imoveable Ice ; there likewise do Wines and other liquid things freeze in ſuch ſort as they are faine to cut them with Hatchets. And which is more wonderfull, the Skirts of Mens garments drop off from them with the vehemence of the Cold, their Eyes and Sight are dimmed therewith, it takes away the light of the Fire, and it cracks and breakes even Images of Braſſe. Sometimes alſo by reaſon of the thickneſſe of the cloudes there is neither Lightning nor Thunder in thoſe parts. Truly Nature does many ſtrange and mervailous things, which are incredible to thoſe that are ignorant of them, but eaſy to thoſe that know them. Now on the other ſide the heate of the *Middaies* Sun is ſo exceſſive and vehement on the Conſines of *Egypt* and the *Troglodites*, that Men, though neere together, cannot for the groſſeneſſe of the Aire diſcerne one another; if they go without Shooes their Feet are preſently ſcalded and full of bliſters, ſo extream is the heate; and if they that are athiſt do not ſtraightway drinke, they die ſuddainly, for that the Sunne dryes up all the moiſture of their bodies. Meate put into a bottle of Water is ſpeedily boyled by the very heate of the Sunne, without any fire. And yet they which inhabit ſuch places will not fly from theſe incommodities, but had rather live ſo, then be conſtrained elſewhere to the faſhions of others, ſuch is naturally every ones innated love to his Countrey, and ſo much doth a cuſtome taken up in youth maſter the malice of the Aire and climate. Theſe contrarieties and differences of Regions are ſometimes contained in a little tract of Land, for from the Fen of *Maotis* (where are many *Scythians* dwelling in a very cold Countrey) ſome of them have oftentimes gone in ten dayes to *Rhodes* in their Veſſell laden with merchandiſe; and from *Rhodes* to *Alexandria* in foure, and from *Alexandria* by the River of *Nilus* even to *Ethiopia* in ten. So that one hath by this meanes gone from the coldeſt parts of the World to the hotteſt in foure and twenty dayes. Wherefore, ſince there is ſuch great contrariety in the temperature of the Aire betweene Countreies, that are not too farre diſtant the one from the other, it is no mervaille if their manner of Life, Cuſtomes, and Bodies, are very different from ours.

CHAP. XVI.

Of the wild Beaſts that are in the aforeſaid Regions, as
Rhinoceros, Sphinges, &c.

AFTER we have related the ſtrange manner of life of the abovesaid *Ethiopians*, we will now ſpeake of the wild Beaſts that are found in their Countreies. There is amongſt them a Creature, which by reaſon of his Noſe is called *Rhinoceros*, in force like to an Elephant, though he be leſſe in ſtature, of a very hard ſkinne, and of the colour of Box: He hath a flat horne growing out a little above his Noſthrills, as hard as Iron, wherewith he fights the Elephant about their paſture; for whetting his horne againſt a ſtone, and comming to combat the

the Elephant, hee strikes him therewith so violently in the belly, that he cuts it up as it were with a Knife or a Sword, whereby he loses all his bloud : But if by chance the Elephant (who is the stronger) prevents his blow, he snatches up the *Rhinoceros* with his trunk, and dashes him all to pieces.

The fight between the Elephant and the Rhinoceros.

There are moreover amongst the *Troglodites* certaine Monsters, called *Sphinges* much like to the Pictures which are made of them, but that they are a little bigger ; they are of a gentle Nature, and apt to do whatsoever they are taught. They, which are named *Cynocephales*, do in body and shape resemble a Man, and doe also counterfeit his Speech, but is otherwayes a very cruell Beast, which cannot be tamed, of an horrible and dreadfull aspect ; the Females of them have their secret parts naturally bearing out of their bodies. As for the other Beast, which they name *Cephus*, from the beauty of his Body and Age, he hath an head like a Lion, and the rest of his body like a Panther, save that he is as big as a Deer.

A Beast called *Cephus*.

Of all these strange Beasts, the wild Bull, which feedes on nothing but flesh, is the fiercest, and most cruell, he is altogether invincible, bigger bodied then other tame Bulls, is as swift as an Horse, hath a wide mouth from one Eare to another, red haire, white Eyes, that shine in the darke, and his Hornes, which he moves aswell as his Eares, hee holds notwithstanding firme and stiffe in fighting, and contrary to the Nature of others his haire stands an end towards his Head.

The wild Bull.

This mighty beast sets upon all others, and devours them that he takes. He will fall upon whole droves of Cattell, without feare of the power of the *Neatherds*, or the multitude of their Dogs ; and it is said, that his skin cannot be pierced, so that they which seeke to take him by force labour in vaine ; but if it happen that he be caught in a Snare, or otherwayes by some subtilty, he stifles himselfe with rage for his lost liberty. Not without cause then do the *Troglodites* make great account of this beast, to whom nature hath given the hardiness of a Lion, the swiftness of an Horse, the force of a Bull, and which is more yet, a Skinne no lesse hard then Iron, that is harder then any other thing.

As for the beasts, which the *Ethiopians* call *Crocutes*, they are between a Dog and a Wolfe, but worser then either of them both, for they have such strong Teeth as they easily bite in pieces all manner of Bones, and quickly digest that which they have eaten : Some say (which neverthelesse we do not believe) that this beast counterfeits the speech of Man.

A Beast called *Crocutes*.

They which live neere to the Deserts of *Ethiopia*, say, that they see divers kindes of Serpents of an incredible greatnesse, even five and twenty fadome long, which yet both we and others do think to be false ; and they add also many other things thereunto that are not worthy of credit : For whereas the Countrey is plaine and open, and the Serpents exceeding great, they say, how to them, which see them a farre off rolled up in a round, they seeme to be little Hills, or heaps of Earth high cast up : Howbeit that it may not be thought there are none at

Serpents 25. fadom long.

all great we will speake of the greatest Serpent that hath been seen, and which was brought to *Alexandria*, delivering with all the manner how it was taken.

CHAP. XVII.

Of the greatnesse of a Serpent that was taken, and brought to King Ptolomy at Alexandria.

A Serpent 7.
fathom and an
halfe long.

Ptolomy the second, desiring that Elephants, and other strange beasts might be brought unto him, drew many Men with money and gifts to hunt and take Elephants, and other wild beasts, which were presented to him in great numbers; by meanes whereof, through the care that he tooke about it, divers wild Beasts came to the knowledge of the *Greekes*, which were not knowne to them before. Certaine hunters then, seeing the Kings liberality in such matters, determined with one common accord to present him at *Alexandria* with a live Serpent, seven fathom and an halfe long; which wound up in a Circle lay quiet and moved not a whit, but when other beasts came to Water, he rose up on a suddaine, and swallowing up some of them whole, wrapped others about with his Taile, and then devoured them. Now the hunters, beholding the Serpent, who was long, and heavy by Nature, went confidently towards him, thinking to take and binde him with Cords and Chaines; but comming neerer unto him, and seeing his Eyes flaming like fire, his great and terrible Teeth, with all the rest of his head so dreadfull to looke upon, and hearing the mighty noise that his hard Scales made when he stirred himselfe, they began to change colour, and to be exceedingly terrifyed, insomuch that they cast down their Cords at his Taile, wherewith the Serpent feeling himselfe touched, turned against them with horrible hissings, and instantly swallowing up him alive that was next unto them, hee caught another, that was further off and getting away, with his Taile, and killed him: The rest, surpris'd with feare saved themselves by flight, but yet without losing the desire they had to take him, the hope of gaine surmounting the feare and danger they were in. Wherefore they resolved to set upon him with art and cunning, which was more proper for their designe then force. First of all then they made a kinde of Net or Toile of great and strong Cords in fashion like to a weele, deep enough to containe the Serpent within it; and then, after they had a far off observed the place of his retreat, and had noted the time of his going into it, and comming out of it, as soon as the Serpent was gone forth to get his accustomed prey they shut up the entrance of his retreat with Stones and Earth, and digged neer thereunto a huge great hole, like to a Cony-borough, wide at the mouth, and still narrower and narrower to the bottome, wherein they placed their Net. Not long after the Serpent returning from his repast, a great company of Horsemen, with Archers, Slingers, and Trumpeters prepared before hand for it appeared in the place, but yet none of them durst come neere him for feare of what

what had betided to their fellowes whom he had devoured. The Serpent began to lift up his head as soone as he perceived them, but being astonished, as well with the Arrowes that were shot at him, as with the sight of the Horses, the multitude of Dogs barking round about him, and the sounding of Trumpets, would have retired into his Covert; but finding it shut up, and the Hunters pursuing him with great cryes, and with the noyse of Armor, Horses, Trumpets, and Hollowing, he was so terrified, that having abandoned his fierce and cruell countenance, they constrained him to retreate into the place prepared for him, where entring he fell into the Net; and although he used his uttermost indeavour to bite asunder the Cords with his Teeth, yet was he at last inclosed therein and caught: Afterwards being drawn out of the hole in the Net, they gave him many blowes with their Swords upon the Taile, and plucked out his Teeth, with the paine whereof he became more gentle and tame; whereupon the Hunters carried him so inclosed in the Net to *Alexandria*, and presented him to the King, which was a marvailous spectacle to him, and such as will hardly be believed by them that heare of it. From thence forward by diminishing his food, thereby to abate his Forces, the Serpent grew so tame, as every one admired at it, and King *Ptolemy* having very well rewarded the Hunters, caused a daily allowance of Meate to be given to the Serpent, and shewed him to strangers, that came unto his Court, as a rare and wonderfull sight. Now since a Serpent of such greatnesse hath come to the knowledge and view of Men, the *Ethiopians* are not to be altogether unbelieved, nor is that which they have written of these Serpents to be held fabulous. They say, that in their Countrey there are some found so big, as they doe devour not onely Oxen, but even Elephants also: For when they come to assaile them, they first of all winde their Tailles in such a sort about their Legs, as they are not able to wag; then lifting themselves up to their heads, with their Eyes, which sparkled like fire, they so blinde the Elephants sight, that they overthrow them to the gound, and eate them.

It rests now that we should write of the Countries, lying upon the Gulph of *Arabia*, according as we have received information thereof, both from the Chronicles of the Kings of *Egypt* in *Alexandria*, and from those themselves which have been upon the places: For this part of the World, together with the Isle of *Britaine*, and the Countries which are to the Northward are knowne to few. But we will speake of those Northerne Regions, and of great *Britaine*, when wee shall write the Acts of *Cesar*, who hath extended the *Romane* Empire even to the said Isle of *Britaine*, and other parts not knowne before.

CHAP. XVIII.

Of the Red-Sea, and of the Countries and Nations which border upon it.

The situation
of the Red-Sea.

THE mouth of the Red Sea, and its entrance into the *Ocean*, is on the South side continued by a long extent of furlongs, even to the straight of the frontiers of *Arabia*, and of the *Troglodites*, which is not above a full League broad; and from the part of *Panorma* to the opposite Coast it is a days sailing, but the breadth of it at Mount *Titirus* is such, as one cannot discern either the one or the other shoare; howbeit from that breadth it still growes narrower and narrower till one comes to the mouth of it. This Sea hath in divers places many great Islands, between the which the passage is strait and dangerous, and the flowing of the Sea violent and rough. Such is the situation of the *Arabian Gulph*, from whose uttermost parts taking our beginning we will describe the Navigation of either Coast, and relate the things worthy of memory which are found there. First of all we will speak of the right part of the shoare, which is inhabited by the *Troglodites* as far as to the Desert.

From the City of *Arsinoe*, in sayling along by the Continent on the right hand, great store of Salt-Waters do in many places fall from high and huge Rocks into the Sea; besides the which there is seen in the plaine Country a greene Mountaine reasonable high, which dazles the sight of them that looke upon it; and at the foote of the Mountaine is a Lake hard to be passed over, which is called *Aphrodites*, wherein are three Islands, whereof two are full of Olive and Fig-trees; the third, which hath none of them in it, abounds with Birds, named *Meleagrides*. Next thereunto is a great Gulph, named *Acatartus*, wherein there is a *Peninsula* of a narrow passage, which points out Sailers the way to the other Coast of *Arabia*.

Beyond the said strait there is an Island, called *Opiadas*, five Leagues in length, which was anciently Desert and uninhabited by reason of the multitude of Serpents that were in it, from whence it tooke its Name; but afterwards by the helpe of the Kings of *Egypt* it was cleared from them, and reduced to tillage. And methinks we are not to forget to write the cause why those Kings undertook to drive away the Serpents from this Island; which was, for that there was found in it a precious stone, named a *Topase*, of the colour of Gold, and otherwayes somewhat like unto Glasse. Wherefore all Men are generally forbidden the entrance into this Island upon paine of death: there are some, and they in no great number, appointed for the guard thereof, who live but poorely; and for feare of stealing away those precious stones, there is not so much as one Vessell left in all the Island; neither dare those that saile by it come neere unto it for feare of the King. They likewise, which bring Victualls to the Guards, returne suddenly from it, after they have left them on the shoare. Such as are Neighbours to this Island dare not goe thither at any time, so that the Guards are many times in great want of Victualls, and sitting almost starved on the

the Sea side accuse them of negligence and carelesnesse which have the charge of supplying them.

The *Topase* growes in a Rock, and appears not in the day by reason of the shining of the Sun, but by night it is scene a far off in the darke, and shewes it selfe where it is, whither the Guards go as it falls to them by lot, and marking the place where they see it shine in the Night, the next Morning they cut it out of the Rock, then deliver it to the workmen, who take the *Topase* out of it.

The next shoare to the said Island is for the most part inhabited by *Ichthiophages*, and by the *Troglodite* Shepherds, from whence forward are nothing but Mounraines even to the Port of *Sotera*, which was first so named by certaine *Greekes*, sayling along by that place with a prosperous winde.

From this Port of *Sotera* they crosse into *Arabia* by a Sea and Region farre different from the other Coast, whereof we have spoken; for that Countrey is low and plaine without any Mountaines, nor is the Sea there above two fadome and an halfe deepe, and is in colour merveilous greene, which they say doth not proceede from the nature of the Water, but because the bottome of it is all covered over with Sea-grasse: This place is very proper and commodious for the Navigation of small Vessells, being subject to no Tempests, and full of divers kinds of Fishes; but great Ships, wherein Elephants are carried (as well for that they draw much water of themselves, as because they are deeply laden) are in great danger, for they are oftentimes tossed by the windes, and driven against great Rocks, or carried into this shallow Sea, whereinto the Mariners dare not cast themselves, by reason it is deeper then the stature of a Man; neither can they move their Ship with their Poles and Oares, so that they are constrained to cast all that is in their Vessell into the Sea, except their Viſtuall, and yet are they not for all that freed from danger, in regard there is no Island nor Mountaine neer, neither do any Ships arrive there, for the Countrey is altogether Desert and uninhabited. Besides all these difficulties and perills, the flowing and waves of the Sea brings in a short time so much Sand to the Ship, as it is invironed round about as with a Rampire; and then do the Sea-men cry in vaine to places where there is no body to answer them, yet doe they not wholly dispaire of their safety; for it hath sometimes hapned, that the Ship by meanes of a great tempest and storme at Sea hath beene set a flore and cleared, as if some God assisted them in their extremity: But if the helpe of this God be wanting, and their Viſtuall begin to faile, then the Weaker are throwen into the Sea by the stronger, to the end their Viſtualls may last the longer, yet do they die at the last as well as the others, nay more miserably then they, forasmuch as they that were drowned did in a little time render to Nature that Spirit which shee had given them, whereas these, prolonging their wretched lives with many calamities, indure greater miseries in delaying their Ends, and yet dye at length.

The Ships too so destitute of Mariners remaine for some time as their Sepulchres, being invironed all about with Sand, so that the

D d

Masts

Dangerous
Navigation.Pitcous end of
Sea-men.

A marvellous
effect of the
Sea.

Masts and Saile-yards, being seene a far off in that Estate, do move the hearts of the beholders to pity the deceased. But there is an expresse command from the King, that in this case such as saile that way should have notice given them of the places which they are to avoyde and fly from. They that are Neighbors to the *Ichthiophages* do commonly report, from their Ancestors, how it hath sometimes hapned in those places, that the Sea upon a great spring-Tide turning to the opposite shoare, and leaving this every where bare and dry, the ground appeared all over flowrishing and greene; and that upon the ebb of the Sea the Water returned with the same impetuosity to its former place and Bed. But of these parts, and the Navigation thereof, from the City of *Ptolomais* to Mount *Taurus*, we have made a particular Treatise at such time as we wrote of the pleasure that *Ptolomy* tooke in hunting of Elephants: from which Mount *Taurus* the Sea-coast trends to the East, where the shadows in the Summer solstice are from noon till two houres after contrary to ours.

In this Region there are many Rivers descending from the Mountains, called *Psebai*, and many spacious Plaines, abounding with *Cardamum*, and Palme Trees of a marvellous height, as also with all other fruits of a sharpe taste, unknown to us. Further in the Continent are great multitudes of Elephants, wild Bulls, Lions, and other strange Beasts. Few folkes do saile along this Coast, because in the Islands thereabout is no kind of refreshments of Fruits, nor any other thing, save many severall sorts of Birds, which are strange and wonderfull to behold.

The Sea whereunto you descend afterwards is very deepe, in which there are Whales of an unmeasurable greatnesse, no way hurtfull to Men, unlesse one by chance touch the top of their backs; nor can they follow Ships against the Sunne, for that the light of it blinds them. These uttermost parts of the *Troglodites* are invironed with the Mountains, named *Psevara*; all the rest of the Coast on the other side towards *Arabia*, from the Altars, which *Ariston*, a Gentleman sent by *Ptolomy* to discover as farre as the Ocean, caused to be set up there in the honour of *Neptune*, is called *Neptunium*: And all the length of this so renowned *Maritime* Region is named *Phenicia*, from the great abundance of Palme Trees growing there, which produce most excellent Fruits.

Phenicia.

The Neighbouring Countrey lying directly to the South, which makes it hot, is full of Fountaines, wherefore these *Barbarians* did rightly dedicate this good and fertile Region, seated amongst barren and desert places, to their Gods; for there are so many Springs and Streames of Water, as cold as Snow in it, that the Earth is thereby alwayes clothed with fresh greene Grasse, most pleasant to looke upon by them that passe by. There is moreover a Temple there, anciently built of hard stone, whereon are antique Letters inscribed, which one cannot read nor understand. In this Temple is a Man and a Woman, who all their life-time have the care and charge of the sacred things which are there. They that live here are esteemed most happy, and yet they are compelled for fear of wild beasts to sleep on Trees.

In

In sailing from this Countrey of *Phenicia*, straight forth to the Continent there is an Island, named from the Monsters that are in it, the Island of wild beasts, wherein there is such an excessive number of them, as is strange and mervailous. The Promontory, which is seene from this Island, reaches to the place, called *Petra*, and joyns to the Countries of *Arabia*, and *Palestina*. To this Island (as they say) doe the *Gerrhei* and the *Menai* bring Incense and other odoriferous Gummes from the higher *Arabia*. The rest of all this shoare was possessed first by the *Maranei*, and afterwards by their Neighbours the *Garyndai*, who usurped the same upon them in this manner. There was in times past in the Land of *Phenicia*, whereof wee have spoken, a solemne Feast, which was kept every five yeares, whereunto resorted all such of the adjoyning Countries, as would Sacrifice to the Gods in the Temple their fattest Cammells (called *Hecatombes*) who returning home carried nothing back with them but Water, which they firmly believed would cure and restore to health all those which used it. The *Merenai* then being gone upon this occasion in Pilgrimage thither, the *Garindai* first of all killed such of them as stayed still behind, and afterwards treacherously surprised and slew upon the way all them that were returning from their Voyage, not so much as one excepted: That done, they divided amongst themselves their Countrey, which was now void of Husbandmen to Till and Sow the Ground, and of all that were to keepe and looke to the Cattle. There are few ports in this Region, but it is divided by severall Mountaines, which besides the pleasant prospect thereof are very beneficiall to the Inhabitants.

Parting from hence they saile thorough the Gulph of *Elanita*, which is full of Villages and Habitations of the *Arabians*, surnamed *Nabathai*, who possesse a great part of the Shoare, and some Lands within the Continent, where are great store of Men and Cattle. Those *Nabathai* lived in times past well and justly, being contented with the sustenance which their Cattle furnished them abundantly withall, but afterward when they turned Pirates and robbed the Merchants of *Alexandria* sayling that way, with no lesse inhumanity then those of *Mare Major*, named *Tauaryens*, use to doe, they were at last defeated and taken, by certaine Gallies, suffering deserved punishment for their misdeedes.

Next unto the former is a Champian and moist Countrey, where by reason of the abundance of Springs that are in it, *Lotan* growes to the height of a Man; and the fertility of it is such, as it abounds not onely with an infinite number of Sheepe, and Cattell, but also with herds of wild Camells, and of red and fallow Deere. For the pasture sake likewise a great company of Lyons, Wolves, and Leopards resort thither from Desert places, with whom the Inhabitants are constrained to fight day and night for the safeguard of their Flocks and Cattle; so that the goodness of the Territories proves prejudiciall and dangerous to them. Thus doth nature commonly doe, intermingling some evill with the good she gives us.

Adjoyning hereunto is a large Arme of the Sea, two and thirthy Leagues

Leagues broad, or thereabout, which is naturally shut and closed up with many great Rocks, and therefore hard to passe; for there is a mighty huge Rock, reaching farre into the Sea, which keeps Ships from comming in or going out, so that none passe into it but such as in stormes are carried at full Sea by the force of the Windes and Waves over that Rock. The people which inhabit this Coast are called *Bani-Zomenes*, and have no other way of living but by hunting, yet is the most holy Temple, which all the *Arabians* celebrate with much superstition, in their Countrey.

Not farre from the *Bani-Zomenes* are three Islands, which have many ports; In the first of them, that is altogether solitary and desolate, are old foundations of a house made of stone, and with Pillars, whereon are ingraven strange and barbarous Letters, which they say were set there in the honor of *Isis*. The other two are likewise uninhabited, but fruitfull of Olives, somewhat different from ours.

A dangerous
Sea.

Beyond these Islands the Sea is full of broken Rocks for the space of two and thirty Leagues, and there is not in it any Haven, Port, or other place where one may cast Anchor, so that any Tempest comming, the Sea-men must of necessity suffer Ship-wrack. There is hanging over this Sea an high precipitous Mountaine, at the foote whereof are divers hollow Caves and deepe Holes, whereinto the Water of the Sea entering upon a storme yields a sound as dreadfull as Thunder, and the Waves are partly carried against the Rocks, casting up a mighty foame, and are partly swallowed up by those profound concavities with such an horrible noise, as they that come neere it die with feare. The *Arabians*, which dwell on this Shoare, are named *Thamudei*.

One of the
best ports of
the World.

Next to this perillous Sea is a great Gulph full of little Islands, like to the Islands *Echinades*, and all along the shoare there are huge heapes of black Sand dispersed here and there: A little lower is a *Peninsula*, where is one of the best ports that is written of in any History, called *Charmulta*, for under a Rock, which lies directly to the West, the Sea is there not onely pleasant to behold, but surpasses all others for goodnesse and profit. Over it is a very goodly Mountaine, contayning above six Leagues. The entrance into the said port is fourescore fadome broade, where two thousand Ships may ride. Moreover there runs into it a great River, and in the midst of it is an Island full of good water, and apt for gardning. To conclude, it is like the port of *Carthage*, called *Cothonum*, whereof wee will speake in its place. It is withall replenished with all kinde of fish, which resort thither from the maine Sea, as well for food, as for the fresh water that falls into it. The saylers know it by five high Mountaines, which are discerned a farre off, seperated one from another, and pointed like the *Piramides* of *Egypt*.

The Arme of the Sea is from thence forward round, and invironed with great Promontories, in the midst whereof a little long Hill rises up, in the forme of a Table, upon the which are three mervailous Temples, consecrated to the honour of certaine Gods unknown to the *Greekes*, howsoever very much revered by the Inhabitants.

Next

Next unto it is a shoare full of Fountaines, and fresh-water, and therein a Hill, covered with all sorts of Trees, called *Gabin*, where the *Arabians*, named *D. bes*, live; who have Camells fitted to all manner of uses: for on them they fight, they make them carry their luggage, they live on their Milke, and with them over-runne many Countries. It is said, that in this Region there is a River wherein Gold is found, but the Inhabitants know not how to draw it thence; howbeit they permit some strangers, but not all, to take it away, namely the *Boetians* and *Peloponensians* onely, to whom it was anciently granted by priviledge so to do (as they were informed by their Ancestors) in recompence of the Graces and great good which *Hercules* had done them.

Certain Cam-
mells of great
use.

In the next Region to this do the *Arabians* inhabit, surnamed *Abdei*, and *Gasandi*, which is a Countrey not so hot as the others adjoyning to it, but is for the most part moist and soft, by reason of many thick cloudes carried thither by the winds, which dissolving into Raine renders the ground very fruitfull. This Land is naturally fertile, but lies altogether unmanured thorough the negligence of the Inhabitants. They draw Gold also out of their Mines without the helpe of Art, howbeit not such Gold as must be melted in the fire to get it forth, but Gold that is by nature pure, and therefore is from that its property named *Apyron*; It is found in little small pieces, so that the least is like a Sparke of Fire, and the greatest as big as a Nut. This Gold they weare on their Fingers, and about their necks, with pretious Stones betwixt. Now because they have abundance of it, and contrarily are in want of Brasse and Iron, they exchange the one for the other with Merchants.

Apyron, that is
without Fire.

Gold exchang-
ed for Iron and
Brasse.

The next *Arabians* are named *Carbes*, and adjoyning to them are the *Sabeans*, the most populous Nation of all that inhabit *Arabia* the happy, and replenished with all things which we esteeme to be most pretious, as also with great store of all manner of Cattle. In sweete odours, which naturally are produced in their Countrey, they surpasse all other Regions of the World; for *Balsamum* growes in the *Maritime* parts thereof, and *Cassia* likewise; as also another Hearb of a singular vertue, which newly gathered refreshes the sight of those that looke upon it; but kept a while it loses its force. In the *Mediterranean* parts thereof are many goodly Forrests, full of Trees bearing Frankincense, and Myrrhe; therein grow also Palme-trees, Canes, Cinnamon, and other such like odoriferous things, whereof it is not possible to recount all the severall sorts in particular, so abundantly hath Nature assembled them there together; so that the odours, which come to our senses from those Trees, seeme to be somewhat that is truly Divine, and which cannot well be exprest. And certainly such as saile in those Seas (though they be farre from the Continent) partake in the pleasure of those sweet smells; for the winds, which in the Spring time blow from the Land, transport such odours to the *Maritime* parts thereabout; for the vertue of those *Aromaticks* is not weake and faint, as it is here with us, but so strong and fresh, as it pierces thorough all our senses; so that the winde, in such sort mingled with delicate

Forrests of
Aromaticall
Trees.

Forgetfulness
of God pro-
ceeds from
long felicity.

Ill smells used
for a Medicine.

The great
riches of the
Country.

Savors, blowing upon the Sea, affects the Spirits of passengers with a mervailous sweetnesse, and greatly availes unto health: For this so odoriferous an aire proceeds not from aromaticks brayed in a Morter, but from the very Countrey and Trees themselves, to which it is proper as it were by a certaine Divine nature, so as unto them, who smell such odours, it seemes to be that very *Ambrosia*, whereof the Fables speake, and indeed one cannot give a more proper terme to so great an excellency of sweet smells. Howbeit Nature hath not given to these *Sabeans* so pure and simple a felicity without some displeasure, but hath intermingled a great deale of misery with so much blisse, admonishing us no doubt, that wee use to forget and despise the Gods, when we enjoy a continuall happinesse; for in all such their odoriferous Forrests there are a number of Redserpents, a span long, which bite and hurt Men mortally.

There is one singular and particular thing which the Inhabitants of this Countrey use; when they finde themselves so sore weakned with a long sicknesse, as they are not able to recover their strength againe; and that is, they make a perfume of *Asphalta* and Goates haire, to the end the ill smell may repress the too great vertue of the good: And verily good things taken in a meane and measure, profit and delight Men; but to them that indiscreetly use them otherwise they are no way beneficiall.

The Metropolitan City of this Nation is called *Saba*, and is situated on a high Mountaine, where their Kings come to the Crowne by succession of Linage, unto whom the multitude render very great honors, which yet are intermixed with good and bad; for their Lives seeme to be most happy, in regard they command over every one, without being constrained to give an accompt or reason for any thing they doe; and unhappy, because they may never goe out of their Royall Palace, for if they should they would be stoned by their Subjects out of an old superstitious custome derived long agoe from an Oracle of the Gods. These are held the richest people, not onely of *Arabia*, but of all the World, by reason that in their Trading they exchange a thing of little weight with the Merchant for a great summe of Money. And for this cause, as also for that they have never suffered any bad fortune or calamity, and have besides great abundance of Gold and Silver, especially in the City of *Saba* (where the King is alwayes resident) all their Vessells whatsoever are of Gold and Silver, the most of them curiously ingraven; nay their Beds, Tables, and Stooles, have their Feete of Silver, and all the rest of their household-stuffe is so magnificent and costly, that it can hardly be credited. The entrance into their Houses are adorned with great Pillars, whereof the Chapters are either of Gold or Silver. Amongst other things their Floores, Seelings, and Portalls of their Chambers, enriched with plates of Gold and pretious Stones to shew the mervailous sumptuousnesse of their Houses; for every thing in them shines, either with Gold, Silver, or pretious Stones: Some of them are garnished with Ivory, and many other things of great vawe and esteeme. Verily these *Sabeans* have alwayes lived in perpetuall felicity; for they have

have never gone about to usurpe other Mens Estates out of ambition or avarice, which hath been the cause of many peoples ruine. Not far from hence are the happy Islands, whose Townes are without walles, and their Sheepe are all white, whereof the ewes are naturally without hornes. To these Islands doe Merchants resort from all parts of the World, but most of all to the City of *Potana*, which *Alexander* built at the mouth of the River *Indus*.

CHAP. XIX.

*Of the Sunne, Winds, and other things in the Firmament,
differing from those of the Countrey
which we inhabit.*

IT would not be now fit to passe by in silence the wonders which are scene in the Firmament of those Regions, and those things are worthy of admiration, that are written of the Countrey lying towards the Pole *Artique*, which very much puzzle the Saylers navigating that way; for they say, that the moneth of *March* once come, none of the seaven Starres, which make up the Celestiall signe of the little Beare, are to be scene about the Pole *Artique* untill the month of *December* following at Mid-night. As for the five Planets they are never scene there. For other Celestiall signes, they see some of them greater then we see them, and others rising and setting otherwise then they do with us. The Sunne too doth not cast forth a light at the breake of day, as it does where we are, but whilst it is yet darke night he appeares suddenly cleare and bright shining, and therefore it is never day there before the rising of the Sunne, which they say comes out of the Sea like a burning coale, casting forth his beames farre and neere; and that his forme is not round, as it is with us, but like unto a Pillar, having the higher part brighter then the other. They say moreover, that he is an hower without casting forth beames, but is like to a fire without flame, which is scene a farre off in some obscure and shady place, giving no light; at the second hower he shewes himselfe in the forme of a Buckler, continually shining, and hot beyond measure. At night he is as hee was in the morning, for to see to he seemes to illuminate the World with other new beames for the space of two howers, or, as *Agatharcides* of *Gnydos* saith, of three. And this time is very pleasing to the Inhabitants, because the heate of the Sun still more and more diminisheth as he is going down.

The Sun without light.

The West, Southwest, and Southeast windes blow in those Countries as in ours, but Southerly windes are not knowne in *Ethiopia*, yet they are so hot in *Arabia*, and with the *Troglodites*, as they burne up the Grasse, and much weaken the bodies of them that shelter themselves in the shadow from the heate. The North, and Northeast windes are rightly accounted the best, for that they are cold in all Regions.

South Winds are not knowne in *Ethiopia*.

CHAP.

CHAP. XIX.

Of the Antiquities of Libia, and the description of the Countrey.

FOR the continuance of our History we will now proceede to the *Libians*, which are adjoyning to *Egypt*, and the other Provinces thereabout.

Now there are neere to the Countrey of *Cyrene*, and of the *Sirte*, in the midland Region, fower sorts of *Libians*, whereof the Southerne are called *Nasamones*, the Westerne *Anochires*; others *Marmarides* (which are betweene *Egypt* and *Cyrene*, and the shoare of the Sea of the *Levant*) and the rest *Maces*, which are more in number then any of their Nation besides, because they are they alone, amongst all the other *Libians*, which have neere to the *Syrtes* good and fertile grounds, and take great care in maintaining their breed of Horses and Mares, wherewith they are nourished.

These two last Nations of *Maces* and *Marmarides* obey Kings, not altogether leading a savage life, nor alienated from humanity. The *Anochites* are not subject to any Prince, neither have they any knowledge of Justice and Equity, but are wholly given to Theft and Robbery, and forcibly seizing upon all that by chance they meete withall in sallying out of the Desert, they suddainly returne to their abode.

All these *Libians* lie and sleepe in the open Aire like wild Beasts, have no Habitations, and are in their feeding contented with things which beasts use, having no Domesticall Victuall. Nor do they cover their bodies with any other clothing then the Skinnes of Goates. The great Lords, and mightiest amongst them, have no Townes, but only certaine Towers, seated on Rivers, and neere to Waters, whereinto they bring and shut up whatsoever is needfull for their living. The Princes make their Subjects sweare every yeare, that they will yeild them true and loyall obedience, loving those that are faithfull as companions, and persecuting them which are Rebellious as Theeves. Their Armes are agreeable to the Region and their conditions, for being light of body, and the Country plaine and open, they use neither Swords, Speares, nor other Weapons, but onely three Darts, and Stones in certaine leather Budgets, wherewith they fight in pursuing and retyring, and with them they indeavor at the very first to hit their Enemy, being very deliver, and well exercised in running, and flinging those stones right to the intended marke. With strangers they observe no Faith. The Region next to *Cirene* is Champion, and fertile, not onely of Corne, but also of Wine, Oyle and Pasture, and therein are divers Rivers, which bring great commodity to the Inhabitants: But that which lies towards the South, invironed round about with the Desert, is barren and unfruitfull for want of Water, and seemes to looke upon a very Sea, whereunto adjoyning is a huge Wildernesse very hard to passe, wherefore there are not any Birds found in that Land, nor

four-

four-footed Beasts, unlesse it be Deere and Oxen. In the *Mediterranean* parts there are great heapes of Sand, which the more deficient they are of things necessary for Mans Life, the more do they abound with divers sorts of great Serpents, especially with those which are called *Cerastes*, whose byting is venomous and mortall. These *Cerastes* are in colour like unto the Sand, which is the cause they cannot well be discerned, for lack whereof many treading upon them unawares put themselves in danger of their Lives. It is said, that anciently these Beasts passed into *Egypt*, where they rendred many places desert and inhabitable.

In these Countries of *Libia* neere to the *Syrtes* a marvailous and strange thing often happens, for divers times, especially when it is calme and still weather, many and sundry semblances of Beasts appeare in the Aire, whereof some never stirre from a place, and others remove; some fly from, and others pursue one; being all of them of such greatnesse, as they strike those that know not the cause thereof with feare and astonishment. When they follow a Man, and have overtaken him, hee feesles himselfe touched with a kinde of cold moist breath, whereat strangers, which are not accustomed thereunto, are much troubled, but the People of the Countrey make no reckoning of it. Now because this seemes strange and fabulous, some Physitians have laboured to give a reason for it, saying, that the Windes doe not in those Provinces blow at all, or very little, so that the Aire is thereby oftentimes immoveable and still, in regard there are neither Vallies, nor hollow Rocks or Caves, neither Mountaines or any Rivers in that Countrey, and that the adjacent parts, being barren and without Trees, breede no Vapors, which may move the Winde, by meanes whereof one seemes to see in the Aire, which is thick and heavy (even as in the clouds in Summer) those sundry sorts of Beasts formed by the Aire, which many times carried by a soft and gentle Winde, and falling to the ground by that motion of the Aire, seeme to have the shape which by chance they have taken; for it is very certaine that those formes make no choice nor election of a person, nor move more to one side then another, for that in inanimate things there is neither desire nor will, but the Men themselves unto whom they approach are the cause of their moving; for the Aire, which is before them, being driven forward by their going, makes the preceding figure move; and in the same manner doth the other resemblance, that comes after, follow that which goes before, and all by the sole motion of the animated thing; which if it either turnes, or stands still, the figure likewise will doe the same: And when those Resemblances happen to fall upon the animated thing, they instantly dissolve, leaving a certaine coldnesse about the body that is touched by them.

A marvailous
and strange
thing.

CHAP. XXI.

of the Amazones inhabiting Hesperia, and their famous Acts.

NOW it rests to speake of the *Amazones*, which it is said did anciently inhabit in *Libia*, although many doe thinke that there were none save onely those which raigned in the Countrey of *Pontus* about the River of *Thermodon*; but verily that Opinion is not good, for the *Amazones* of *Libia* were long before the others, and wee have heard many things worthy of memory reported of them; howsoever we are well assured that there are some who will not receive this their History for true; for by reason this Nation was ruined and extinguished long before the Warre of *Troy*, and that those of *Asia* came after them, it is likely that the last, which were most knowne, have defaced (especially with such as are ignorant of the Times and Histories) the Name and Glory of the first, whose renowne was then utterly lost. Howbeit in regard wee have read many Poets, Historians, and others, which came after them, and have left in writing to posterity the memory of those *Amazones*, we will indeavour also to treat succinctly of their Acts, taking our beginning from the description, which one *Dionysius* hath made of them, who wrote the Deeds of the *Argonantes*, of *Dionysius*, and of some other Princes of former times.

Now this *Dionysius* saith, how it is found written in ancient Histories, that there were heretofore in *Libia* certaine Women of great force and very Warlike, amongst the which were the *Gorgones*, against whom *Persens*, a Prince of great vertue, the Sonne of *Jupiter*, and the principall of all the *Greekes* of his time, made Warre with no little hazard and difficulty; so that the greatnesse of these Womens valour and might may be seene and knowne, if one will compare that which is written of their Magnanimity with the Women of our times.

The Countrey of these *Amazones* is seated towards the West in the uttermost parts of the Earth, where they lead another manner of Life then our Women doe; for they used to exercise themselves in Feates of Armes untill a certaine time for the conservati-on of their Virginitie, and after that was expired they Married to have Children. They alone held the Dominion and commanded, administring all publique Offices and Affaires, and their Men, after the fashion of Women, had in charge the private businesse of the House, obeying their Wives, and utterly ignorant of matters of Warre, and of the Government of the Common-Wealth.

After then that those *Amazones* were brought to Bed, the Sonnes that were borne, were delivered to the Fathers, who bred them up with Milke, or other Meate, according as their Age

required : The Daughters Breasts they seared , to keepe them from growing , so that they might not hinder them in shooting , for which cause they were by the *Greekes* called *Amazones* , that is to say , having no Brests. It is said , that they dwelled in an Island , which in regard it lies in the West , is named *Hesperia* , and also *Tritonia* , because it was seated on the Fenn , called *Tritonida* , from the Name of the River , which entreth into it neere the Ocean : This Fenn is said to be on the Confines of *Ethiopia* on the one side , and joyning on the other to the Mountaine , which the *Greekes* anciently named *Atlas* , the greatest of all those that are in *Hesperia* and *Libia* , extending it self even to the main Ocean Sea.

This Island is very spacious , and abounding with all manner of Fruits , on which the Inhabitants thereof doe live ; it is also full of Sheepe , and other Cattle , with whose Milke and Flesh likewise they sustaine themselves. As for Wheate , and other Corne they have none at all , the use thereof being altogether unknowne to them.

These *Amazones* , strong of Body , and desirous of Warre , first of all tooke by force all the Villages of the Island , one excepted , which was accounted sacred , named *Menes* , inhabited at that time by certaine *Ichthiophage Ethiopians* . This Island is very hot , and therefore many pretious Stones are found in it , whereof the *Greekes* name some Carbuncles , some Sardonixes , and others Emeraulds. After that these *Amazones* reduced under their subjection many Nations of *Libia* their Neighbours , and withall a very great and goodly City beneath the *Tritonide* Fenn , which was named from the forme thereof *Cherronesius* ; And parting from thence then over-run divers parts of the World : But the first they set upon were the *Atlantides* , the most civilized People of all the Countrey , and living in a fertile Territory , where they held many good Townes ; and from them , it is said , that the Gods are descended , even as the *Greekes* have written that they proceeded from the Ocean , whereof we wil speake hereafter.

It is written also , that *Mirina* , Queene of the *Amazones* , assembled an Army of thirty thousand Foote , and two thousand Horse , placing the chiefeest hope of victory in the Horse , which instead of Armor to defend their Bodies with , wore the Skinnes of Serpents , whereof there are abundance in *Libia* farre greater then can be imagined or believed. The *Amazones* , that were in this Army , used long Swords , Javelines , and Bowes , wherewith they wounded their Enemies , not onely in fighting , but also in flying. When as they were entred into a part of the Land of the *Atlantides* , named *Cerences* , after they had vanquished them in Battaille , they pursued them so close , that they entred pell mell with them into their City ; whereupon to terrify the rest of the Inhabitants , they insolently abusing their Victory , put all the Males that were above foureteene yeares of Age , to the Sword , and the remainder , together with all the Women , they made slaves , after they had utterly destroyed the whole

Mirina Queene
of the *Amazons*

Skinnes of
Serpents in
stead of Ar-
mor.

The *Amazones*
make alliance
with the *Atlantides*.

Warre between
the *Amazones*
and *Gorgones*.
The *Gorgones*
vanquished.

The Sepulcher
of the *Amazones*.

The *Gorgones*
and *Amazones*
utterly extirpa-
ted by *Hercules*.

Mirina her
Conquests.

City, which calamity and cruelty being divulged in the neighbouring places, the other *Atlantides* sent unto them, promising to deliver up the Townes which they held, and yield themselves altogether to their subjection: The Queene *Mirina*, after she had graciously heard and received them, and contracted a League of amity with them, built a City, in stead of that which she had ruined, naming it after her own Name, and caused all the Prisoners that she had taken, to dwell there, as likewise all such thereabout, as were willing thereunto: which done, having accepted all the gifts, and honours, presented unto her by the common decree of all the *Atlantides*, she made alliance with them, and promised to aide and succor them in all things; in performance whereof (because the *Gorgones*, amongst other Nations of Women that were Neighbours to the *Atlantides*, had often infested, and outraged them by Armes) *Mirina* the Queen at their suite and intreaty lead her Army against those *Gorgones*, and fighting a Battaille with them, the *Gorgones* were defeated, with the slaughter of most part of them, and the taking of three thousand Prisoners; all the rest flying into the Woods. *Mirina*, as it is written, would have burnt them therein, to the end the Name and Race of them might be utterly extinguished. But not able to execute her desire accordingly she retired to the next Mountaines, where the *Amazones* keeping head watch, as all Victors commonly doe, the *Gorgones* Prisoners, seizing on the *Amazones* own Armes and Weapons whilst they slept, killed a great number of them; but the whole Army being at length awaked, the *Gorgones* after a long and bloody fight were all slaine. Then *Mirina* the Queene caused all her Companions to bee buired under three great heapes of Earth, which unto this day are called the Sepulcher of the *Amazones*.

Now it is said, that the *Gorgones*, being increased againe in power and force, were afterwards vanquished by *Persians*, at such time as *Medusa* reigned over them; and that finally both they, and the *Amazones* were quite destroyed by *Hercules*, when as passing into the West he set up the Pillar in *Libia*; for hee thought it an unworthy thing for him, who fought for the common safety of all Men, to suffer that Women should have Dominion over any of them. It is found written how since that time the *Tritonide* Fenn was wholly dried up by the great Earthquakes which were in that Country towards the Ocean.

Queene *Mirina* then having runne over the most part of *Libia*, and entred into *Egypt*, where King *Orus*, the Sonne of *Isis*, then reigned, and having concluded a Peace and Amity with him, shee marched with her Army into *Arabia*; from whence, after many defeates given by her, she passed into *Syria*, which being reduced under her obedience, they of *Cilicia* met her, promising to doe all that shee would command them; wherefore in regard they came of their owne accord so willingly to offer themselves unto her, shee Ordained that they should from thence forward bee free, whence

whence it hapned that even to this day they are called free *Cilicians*.

Shee also brought under her Rule the People that live neere to *Taurus*, although they were of great power ; and when she had gone thorough *Phrigia*, even to the *Pontique* Sea, passing over most part of the shoares thereof, she gave an end to her expedition at the River, named *Caicus*. In the Province of *Orietica* she chose out the most oportune places that shee could to build Citties in, and founded many, amongst others one of her owne Name, and the rest after the Names of divers great Kings and Captaines, as *Nyna*, *Cymen*, *Py-rana*, and *Pruxea*, Maritime Townes, with sundry others in the Continent, and midland Country.

Mirina builds
many great
Citties.

Besides these, *Mirina* reduced many Islands under her obedience, namely that of *Lesbos*, wherein shee caused the Cittie of *Mytelin* to be edified, after the Name of her Sister, who was in her Army with her. As she was about to prosecute the Conquest of other places, a great Tempest suddainly arose, so that shee made a vow to the Mother of the Gods for her safety ; for the accomplishment whereof she went, according to the direction of a Dreame She had had, all alone to one of those Islands, which she consecrated to the Goddesse, erecting an Altar, and celebrating her sacred Solemnities there, and named it *Samothracia*, that is to say, by the interpretation of the *Greekes*, the sacred Island. Howbeit there are some Historians which hold, that it was first of all called *Samos*, and that afterwards by reason of the *Thracians*, who came to inhabit there, it was named *Samothracia*. Others say, that at the arrivall of the *Amazones* in *Epirus*, the Mother of the Gods, delighted with the beauty of this Island, brought along with her into it, besides her Children the *Corybantes*, divers other Men. Now who was the Father of those *Corybantes* is onely found in the Ancient secrets of the sacred writings. It is delivered, that the said Mother of the Gods taught at that time the Mysteries and Ceremonies which are observed in that Island at this day ; and that she first of all ordained the Sanctuary which is in the Temple there.

At this time *Mopsus* the *Thracian*, being driven out of *Thracia* by King *Licurgus*, raised an Army, and joyning with *Sypilus* the *Scythian*, who had likewise not a little before been expelled out of the same Countrey of *Thracia* by the other *Scythians*, they together set upon the *Amazones*, and after a Battaille betweene them, *Mopsus* and *Sypilus* remained Conquerours, the Queen *Marina* and many others being killed upon the place.

The defeat of
the *Amazones*.

Now whereas from thence forward those *Amazones* had been oftentimes vanquished by the *Thracians*, finally so many of them as could save themselves retired into *Libia* : And such was the end (according to report) of their Powers and high Exploits.

CHAP. XXII.

Of the strange and fabulous things that are recounted of the City of Nysa in Libia; and of the Genealogy of the Atlantides, or Titans.

SEeing we have heretofore made mention of the *Atlantides*, it will not be without cause if we treat of the Genealogy of the Gods, which some say are descended from them; especially since they are not therein much different from the *Greekes*.

The *Atlantides* then, as we have been given to understand, dwelt in fertile places neere to the Ocean, and were amongst all the Neighbouring Nations commended for their goodnesse and humanity to strangers. It is commonly reported that the Gods descended from them; wherewith the most excellent of all the *Greeke* Poets agrees, when as he introduceth *Juno*, tearing the Ocean and *Thetis* the Father and Mother of the Gods.

Now it is said, that he which first of all Raigned over the *Atlantides* was *Cælum*, who at the beginning drew Men (scattered here and there over the Fields) to live and dwell in companies together; inducing them to build Townes, and diverting them from a wilde and savage, to a more civill Life. Hee brought them moreover to sow Corne and Garden-seeds, and taught them many things necessary for the common use of Mans Life. This *Cælum* held the greatest part of the World, especially towards the West and North. Hee was a diligent observer of the Starres, and foretold unto Men divers future things; measuring the yeare (before confused) by the course of the Sunne, and the month by the course of the Moone; he likewise designed all the seasons of the yeare: So that many, which were ignorant of the Sempiternall order of the Starres, being astonished with such his prediction of things to come, thought that this *Cælum* was participant of the Divine Nature, and therefore after his decease they conferred on him the honour of immortality, as well for his benefits to his Subjects, as for his great knowledge of the Starres. And it appeares that he acquired the Name of *Cælum* for his skill in the rising and setting of the Planets, and for many other things he was also styled the eternall King of all the World.

Cælum deified.

Cælum had five
and forty
Children.

Titea deified.

Cælum had by many Wives five and forty Children, seventene of which were the Sonnes of *Titea*, and he gave to each of them a particular Name, but in generall he called them after their Mother *Titarres*. *Titea* likewise, a sage and prudent Lady, having brought much profit to all mortall wights was after her death deified, and surnamed *Terra*. She had also many Daughters, whereof the two eldest, namely *Regina*, and *Rhea*, surnamed *Pandora*, were the most excellent.

The oldest of these Daughters, called *Regina*, surpassing the rest in Wisdome and Vertue, to win her Mothers favour brought up all her

her Brothers ; and after that her Father *Cælum* was translated to the Gods, she reigned with the common consent of all the People, and of her Brethren, being yet a Virgin ; but desiring to leave successors of her own Bloud to the Kingdome, she Married afterwards one of her Brothers, named *Hyperion*, by whom she had two Children, namely *Sol* and *Luna*.

Now it hapned, that every one admiring the beauty and towardliness of these two Children, the Brethren of *Regina*, envying this issue of hers, and also fearing lest the Kingdome should come unto *Hyperion*, bethought them of a most wicked Treason, and with one full accord cut their Brother in pieces, and drowned his Sonne *Sol*, that was very young, in the Ruine of *Eridanus*, which comming to the knowledge of his Sister *Luna*, who loved her Brother extreamly, she threw her selfe down headlong from the top of an House, and so died. The Mother, searching soone after all along the River for her drowned Sonne, dreamed as she slept that *Sol* came to comfort her, and prayed her no longer to lament the death of her Children, because the Murtherers should receive condigne punishment for their execrable offence, and both he and his Sister by Divine Providence should be made immortall ; for he that was before named the sacred fire of Heaven, should from thence forward by all Men be called the Sunne ; and his Sister, that was named *Mena*, should be stiled the Moon. *Regina*, awaking out of her sleepe, after she had published every where both her Dreame and Misfortune, began to adore her Children as Gods, living ever after in continuall widdowhood : but growing distracted with griefe for the losse of her Daughter she went up and downe through her Country all discheveled with her haire about her Eares playing on a Tabor and Cymballs, which her subjects beholding, they were much troubled with so sad a spectacle ; and as every one was taking pittie and compassion of her, and that some were holding her up by the Arme, on a suddaine there fell a mighty shower of Raine, during the which *Regina* vanished out of their sight, whereat the people being wonderfully astonished, they began to transfer the Names of *Sol* and *Luna* to the two great Planets of Heaven, adoring the Mother as a Goddesse, and erecting an Altar unto her, they offered Sacrifices to her as to the Gods, with Tabors and Cymballs, as they had seen her do whilst she lived.

There be some who say, that the Originall of this Goddesse, the Mother of the Gods, was from *Phrigia*, and how the Inhabitants of that Countrey hold still to this day, that there was anciently a King of *Phrigia* and *Libia*, called *Menoës*, who tooke *Dydrmena* to wife, and had by her a Daughter, which the Father and Mother would not vouchsafe to bring up, but exposed her on Mount *Cybele*, where she was by the Will of the Gods abundantly nourished with Milke by the Leopards and other wild Beasts ; and being found by some that were grazing Cattle thereabout, they took her up, and carrying her home named her *Cybele* from the name of the place where she lay.

Being

Being come to Age, and excelling all others in Beauty and Wisdom, she grew to have an admirable wit ; for she was the first that invented the Pipe composed of many Reeds, as also the Taber Cymballs, serving for sports and dancing. She likewise found out the remedies for the Diseases of little Children and sheepe ; so that as well in regard of the Children which she had cured with Words and Charmes, and her chary looking to them, as also for the singular love which she bore to every one, she was called Mother by them all. It is said moreover, that *Marsius* the *Phrigian*, a Man of great understanding and prudence, was wonderfully in love with her ; and that he had a passing good wit may appeare, in that desiring to imitate the sound of the Pipe composed of many Reeds, he converted that harmony by his play into an Hobois: the testimony besides of his wisdom is, that he lived all his life time unmarried.

Cybele in like manner, although she was growne in yeares, fell in love with a young Man of *Phrigia*, named *Atis*, who was afterwards called *Papa*, and lying secretly with him shee became with Child. Hereupon comming to be knowne of her Parents shee was sent for to the Court, where she was received by her Father as a Virgin, but her offence being afterwards discovered, the King commanded *Atis*, and her Nurses to be put to death, and their dead bodies to be throwne out unburied into the Fields ; whereupon *Cybele*, both for the love which shee bore to *Atis*, and with the grieve shee tooke for the losse of her Nurses, became distracted, and in that manner roamed up and down with her haire about her Eares, and playing on a Taber : *Marsias*, pittying such her sad plight, and mindfull of his ancient love to her, accompanied her whithersoever she went.

Cybele and *Marsis* then arriving at the City of *Nysa*, where *Dionysius* then raigned, they found *Apollo* there in very great esteeme and reputation, for that he was the first which had invented the playing on the Harpe ; Betweene him and *Marsias* grew a sore contention about their Art in Musick, so that they chose some of the *Nysians* to be their Judges in the matter. *Apollo* began first to play upon the Harpe alone, and afterward *Marsias* upon his Hoboy, with the melody whereof (as a new and rare thing) the Auditors were so mightily taken, that they thought he had vanquished *Apollo* in this Combat with the sweetness of his play. As every one was then comending his Art in the presence of the Judges, *Apollo* began againe to play upon the Harpe, adding thereunto the melody of his voyce, whereby he seemed to surpasse the Musick of the Hoboy : which *Marsias* not well brooking remonstrated unto the Judges, that he was not overcome, for that their difference was not about the excellency of the voyce, but of the Art, according to the which judgement was to be given concerning the harmony of the Harpe and the Hoboy. Hereunto, it is said, *Apollo* made this answer, that he had added no more to his Musick then *Marsias* had done to his, for that he also helped himself with his mouth when he plaid on his Hoboy ; and therefore it was fit, that
either

either of them, or that neither of them, should make use of his mouth, but should shew the excellency of his Art with his hands only. Whereupon the Judges being of opinion, that the saying and offer of *Apollo* was reasonable, and that each of them might make use of his voyce, the one as well as the other; so that either of them beginning again to play a part by himselfe, it was said that *Marsias* was vanquished: Howsoever *Apollo* was so incensed against *Marsias* for this debate between them, that he caused him to be flayed alive; but immediately repenting him thereof, and being exceeding sorrowfull for that he had done, he destroyed the Musick which he had invented, breaking in pieces and flinging away his Harpe; Whereunto the nine *Muses* afterwards added the string, by them named the meane; and *Linus* that which is called the tenor, as also *Orpheus* and *Tamyras* the two strings, which the Musicians terme, the Base, and the next to the Base.

It is further said, that *Apollo*, having cast both the Harpe and Hoboy into *Dionysius* Cave, became enamoured of *Cybele*, and went along with her to the *Hyperborean* Mountaines. During which time, the *Phrigians* being grievously afflicted with sicknesse, and famine, demanded a remedy for their miseries of the Gods, who by Oracle commanded them to bury the body of *Atis*, and adore *Cybele* as a Goddesse: but not able to finde out the body of *Atis*, which was consumed by time, they erected an image unto him, and about it made processions and Sacrifices with teares and lamentations, to appease the wrath of the Man unjustly killed: which custome is observed still to this day amongst the *Phrigians*. They likewise set up an altar to *Cybele*, where they sacrificed unto her every yeare; and afterwards, having built her a sumptuous Temple in the City of *Pessinunta* in *Phrigia*, they established solempne Honours and Sacrifices unto her, wherein King *Mydas* greatly assisted them; there were Leopards and Lions also about the Goddesse, in remembrance that she was in former times nourished by them. These are the things which are found written in *Phrigia* of *Cybele* the Mother of the Gods, and of the *Atlantides*, which anciently reigned neer the Ocean. Now let us returne to our History.

CHAP. XXIII.

of King Atlas, and his Children.

AFTER that *Hyperion* was slain by his brothers, they divided amongst them the Kingdom of their father *Cælum*, but amongst them all *Atlas* and *Saturne* were the noblest. To *Atlas* fell by lot the places adjoining to the great Sea, and the people subject unto him were called by his name, and so was also the highest of all the Mountaines next to that Sea-side. This same *Atlas* was very expert in the Science of Astrology, and was the first amongst Men that disputed of the Sphere, wherefore they feigned that hee held up the Heavens with his shoulders, his invention of the Sphere giving occasion to that Fable.

F f

Atlas

Atlas had many Children, and amongst the rest one named *Hesperus*; a Man commended for his Goodness, Justice and Humanity towards his Subjects, who being gotten up to the top of Mount *Atlas*, to behold and observe the course of the Starrs, was suddainly carried away by the wind, and never was seene more; whereof the common people taking compassion, as also in acknowledgement of his vertues, they performed the honors of immortality unto him, calling one of the brightest Starrs of the Firmament by his Name.

Maja the Mother of *Mercury*.

King *Atlas* had moreover seaven Daughters, named after their Father *Atlantides*, although each of them had a perticular name, that is to say, *Maja*, *Electra*, *Taygete*, *Asterope*, *Merope*, *Alcynoe*, and *Celene*, which (as it was said) were carnally known of divers great Princes, and of certaine of the Gods, by whom they conceived those, who for their vertue were stiled *Heroes*, that is, the prime and chiefe of Mankind. And even as *Jupiter* begot on *Maja*, the Eldest of them *Mercury*, the inventor of severell Sciences, so of the rest descended many Princes, of excellent vertue, whereof some have founded certaine Nations, and others have built and given their Names to divers Townes and Cities: wherefore not only the *Barbarians*, but many of the *Greekes* also, have referred the Extraction of the ancient demy-gods and Princes to those *Atlantides*; who being indued with great Wisdom, were after their deaths inrolled in the number of the Goddeses, and afterwards named *Pleiades*.

CHAP. XXIII.

Of Saturne the Brother of Atlas.

Saturne the Brother of *Atlas*; was (as it is said) full of mischief and Savarice, and took to wife his Sister *Rhea*, by whom he had *Jupiter* surnamed afterward *Olimpius*.

There had raigned before in the Ile of *Candy* another *Jupiter*, the brother of *Caelum*, but much inferiour in glory unto him of whom we speak; for this same held the Empire of the whole World, and that other raigned no where but in *Candie* only, where he had ten Sons, which were called *Curetes*; He named the Iland after the name of his Wife *Idea*, and was after his death buried there, His Tombe being at this day yet to be seen in that Iland, as the Inhabitants thereof do testifie.

Saturne then raigned over *Sicilia*, *Libia*, and *Italy*, but the chief seat of his Empire was in the Westerne parts of *Hesperia*. In the other Countries, subject unto him, he built Castles and strong places, well fortified and thoroughly furnished for the security of his Kingdom, whence it is that the highest parts of *Silicia* and of the West are called *Saturnians*.

CHAP.

CHAP. XXV.

The Raigne of Jupiter the Son of Saturne.

Jupiter, the Son of *Saturne*, was in the whole course of his life quite contrary to that of his Father; for he was gentle, courteous, and loving to every one, and therefore the common people called him Father. He took upon him the government of his fathers Kingdom, partly by the permission of *Saturne* himself, and partly because that otherwise his subjects would have rebelled against him in regard of the hatred they bore him. But *Saturne* coming afterwards to make War upon his Son, out of the confidence that he had in the succour and assistance of the *Titanes*, who took his part, he was vanquished by him in a Battaille: After which *Jupiter*, being absolute master of the Kingdom, marched over all the World, conferring whithersoever he went many and sundry benefits on Mankind; whence it came to passe, that being indued with exceeding bodily strength, and with most excellent virtues, he was in a short time made Lord of all the Nations of the Earth. His chiefeft care and study was to punish the wicked, and reward the good, as also to procure the welfare of all the people in generall, by reason whereof he was after his death named *Juvans* or *Jupiter*, for that he was the means and occasion of Mens living well. Now by all those of whom he had deserved so well he was accounted a God, every one of them most willingly acknowledging him to be everlastingly both the God and the Lord of all the World.

Jupiter deified.

CHAP. XXVI.

The distinction of the three Dionysius's, and their Acts, according to the Greekes, and Libians.

FOrasmuch as in those things before written of the antiquities of *Egypt*, we have spoken of the linneage and acts of *Dionysius*, it seemes fit unto us now to relate that which the *Greekes* have said of this God; but in regard that the ancient Historians and Poets, which have written wonderfull matters of the said *Dionysius*, do not agree well together about his acts and pedigree, it is certainly very difficult to find out the truth thereof. For some say that there was but one *Dionysius*, some affirm that there were three, and others there be who hold, that he was not derived from mortall Men, and that he was the first Author of Wine. But we will succinctly run over all that is spoken of it.

Dionysius the inventor of Wine.

The Naturalists, who write of this God, and that hold he was the inventor of Wine, say that the Earth in the beginning produced of its own accord, amongst other Plants, the Vine, it being never set before; and this they conjecture, because that still at this day in many wild and untilld grounds the Vine growes, and of it selfe beares Grapes, as well as that which is husbanded by the industry of men.

The Vine.

The Ancients thought that *Dionysius* had two Mothers; the one, and that which first brings forth, is when the Vine being planted in

The nature of the Vine.

The naturall
exposition of
the Vine.

the earth, takes rooting and growes : the second when it bears Grapes; and so one of the generations of this God is of the earth, and the other of the Vine it selfe. There be others also that give him a third generation, saying that he was borne of *Jupiter* and *Ceres*, and that his Members being disperfed here and there, and boyled by men, *Ceres* assembled them together, and reviving him, made him become young againe. All which may be appropriated to the effects of Nature; for they say, that he is the Sonne of *Jupiter* and *Ceres*, because the Vines doe by the help of the Earth and the Raine bring forth Grapes, out of which, being pressed, Wine is drawne; and they say, that his Members were disperfed here and there, because the Vine-Reapers doe carry the Grapes up and downe, and that he is boiled by men, because in many Countreys they boyle the Wine to make it the better and sweeter; and that his Members being disperfed in that manner by men were restored to their former Estates, signifies that the earth, after the Vintage done, doth in its season bring forth other new Grapes. Finally, it is said by the ancient Poets, and others which have written thereof, that *Ceres* was called the *Mother Earth*. All which things are contained in the poesies of *Orpheus*, and introduced into the Ceremonies, whereof it was not lawfull for the ignorant vulgar to speak.

In the same manner it may be appropriated to naturall effects, that *Dionysius* was borne of *Semele*: They which are of that opinion saying, that the earth was anciently named *Thion* and *Semele*; *Semele*, because the care and honour of this Goddess is honest; and *Thion*, for the sacrifices that were offered unto her. They say also, that he was twice begotten by *Jupiter*, because that in the time of *Deucalion* the Vines were destroyed, aswell as the other Trees, and were afterward produced againe, as it were by a second benefit of God towards men; which is the reason why they say, that he was borne anew out of *Jupiters* Thigh. They then, who have related that *Dionysius* was the In-venter of Wine, have delivered the Fables aforesaid.

The first *Dio-
nysius* an *Indi-
an*, and surna-
med the *Bear-
ded*.

Others which have written that this God *Dionysius* had the body and forme of a man, report all the aforesaid things of him, and that he invented the use of the Vine, and of Wine. Now it is uncertaine whether there were many *Dionysius's*, or no; in regard some hold that he was one and the same which planted the Vine, and found out the use of Fruits of Trees, which ranne over the whole Universall World, and which introduced Initiations, Sacrifices, Ceremonies, and Bacchanale. Others (as we have delivered) will maintaine that there have beene three in sundry times, unto each of which they attribute particular acts a part, and that the first of them was an *Indian*, who taught (the earth naturally bringing forth Vines) how to presse the Grapes and draw Wine of them; as also how to prune Fig trees, and afterwards the manner of eating the fruit thereof: And this same (because it is the custome of the *Indians* to weare Beards) they surnamed the *Bearded*; who marching over all the world with his Army, shewed wheresoever we went the manner of planting the Vine, and pressing Wine out of the Grapes, whence he was named *Leneus*, for which

which and many other things that he invented for the use and commodity of men, he was adored after his death for a God. They say further, that in the *India's* the place of his Birth is even now to be seen, as also many Townes bearing his name, which doe testifie that he was borne in that Countrey.

The second, they say, was borne of *Proserpina*, or according to the opinion of others of *Ceres*, and that he was the first that yoked Oxen together in the Plough, whereas before the earth was tilled with the hand of man, and that he found out the use of many other Instruments proper for Husbandry, whereby the Husband-men might till the ground with lesse paine. For all which benefits the people, who thought him immortall, instituted Divine Honours and Sacrifices unto him, and added two Hornes for an Ensigne to his Pourtraits and Statues, as well in signification of the two Natures of *Dionysius*, as for his Invention of the Plough and Plough-share, so profitable to Husband-men.

The second
Dionysius.

The invention
of tillage.

The third, they say, was borne of *Iupiter* and *Semele*, the Daughter of *Cadmus* the *Theban*, in the Land of *Bæocia*, and they re-count, that *Jupiter*, being in love with *Semele*, lay often with her; whereupon *Juno*, incensed with rage and jealousy, for to revenge the wrong which was done her, took upon her the shape of one of *Semeles* Maides, and in that disguise counselled *Semele* to aske of *Jupiter*, that he would lie with her in the same manner, as he used to lie with *Juno*; which being granted to her by *Jupiter*, he came unto her with lightning and thunder, wherewith she was so affrighted (as with an unaccustomed thing) that she dyed and miscaried of the Son she went withall, which borne before his time *Jupiter* took and closed up in his thigh untill the time come of his right birth, and then he carried him to *Nysa*, a Town of *Arabia*, where he was bred up by the Nymphes, and from his father, and the place, was called *Dionysius*: who being very beautifull was at first brought up voluptuously amongst Women in Sports, Dancing, and Feasts, but afterwards he composed an Army of those Women, and arming them with sharpe pointed Stones he marched over all the World, teaching men that lived well and justly his Sacrifices and Mysteries, and instituting amongst them Festivall dayes, publick Dances, and the Art of Musick. Finally, having taken away debate and discord from among all Nations and Citties, and every where appeased Wars & Enmities, he left the whole Earth in peace and tranquility. By meanes whereof the renowne of him being spread over all, for that he induced Men to an honest and civill manner of life, the people in generall met and received him with joy and gladnesse; but of those few, which out of pride despised and contemned him, maliciously giving out that he lead the *Bacchides* about with him for incontinency sake, and that his Sacrifices and Mysteries were introduced to no other end but to corrupt forraigne Women, he took quick and speedy revenge: For being indued with a Divine Nature he punished the wicked, by striking some with madness, by making others to be torne in pieces by his *Bacchides*, and many to be flaine by his Men at Armes. Afterwards he caused his said *Bacchides* to carry Javelins

The third
Dionysius.

The institution
of Sacrifices.

The *Bacchides*
put all to the
Sword.

A worthy re-
compence.

and Swords in stead of their Staves, and to cover the heads and points of them with Ivy : which armes being contemned by certaine Kings, as Womanish and Effeminate, they assailed him at unawares, but he got the Victory of them : Amongst which Kings, so vanquished by him, the noblest were *Pentheus* the *Greeke*, *Ninus* King of *India*, and *Licurgus* of *Thrace*. Some have written, that *Dionysius* entring into *Europe* with his Army, he made a league with *Licurgus*, King of *Thrace*, upon whom in that regard relying, he crost the Sea at first onely with his *Bacchides*, but *Licurgus* gave order unto his people to set upon him in the night, and cut him and his concubines in pieces : whereof *Dionysius* being advertised by a *Thracian*, named *Tharopes*, he was much troubled for that he had left his Army behinde him, neverthelesse with the helpe of his friends he repassed secretly to the place where he had left it : In the meane time *Licurgus* assailed the Women, and put them all to the Sword ; but *Dionysius* bringing his forces suddainly into *Thrace* vanquished *Licurgus*, and putting out his Eyes crucified all his friends and servants. After that in acknowledgement of the good service *Tharopes* had done him, he gave him the Kingdom of *Thrace*, and taught him the manner of celebrating his solemnities and orgies. *Argus* succeeding *Tharopes* his Father, received together with the Kingdom the said ceremonies ; which afterwards comming to the knowledge of *Orpheus*, a man of excellent wit and learning, he added many things to them, so that in succeeding times they were after him called *Orphea*. Some Poets (and amongst them *Antimachus*) have written, how that vanquished *Licurgus* was not King of *Thrace*, but of *Arabia*, and that he set upon *Dionysius* and his *Bacchides* in the City of *Nysa* in the said Country, and that he was defeated and taken prisoner by him : That afterwards having punished the wicked, and rewarded the good, he went from the *Indies*, and marched to *Thebes* in *Bœcia*, mounted on an Elephant ; and that remembrance of the time of three yeares, which he imployed in the said voyage, the *Greeks* instituted the games and sacrifices, by them named *Triderides* ; feigning moreover how he was the first that laden with the spoiles of his Enemies ever triumphed in their Land. Now herein do all the ancient *Greekes* agree well enough, but there is difference amongst them about the place of his birth, for the *Ilians*, *Nasians*, and they that dwell in the free Cities ; the *Tetians* besides, and many others, labour to prove that he was the first founder of their Cities : But above all the *Tetians*, to manifest that he was derived from them, alledge, that yet still to this day there springs out of the Earth in their City at a certaine season of the yeare a Fountaine of excellent good Wine. Of other Nations, some make it appeare that their Country was dedicated unto him ; others shew Temples and Sacrifices consecrated to him. Finally, forasmuch as the markes and signes of this God are seen in many and divers parts of the World, it is no mervaille if the most part have maintained, that their Towns and Territories have been above all others well affected by this God : Of which opinion with us is the Poet, counting in his Hymnes the number of those which are in doubt of the place of his Birth, and withall assuring that he was borne in *Nysa* a City of *Arabia*.

How-

Howsoever I am not ignorant, that the Inhabitants of the Westerne *Libia*, when they dispute of the lineage of this God, maintaine that the City of *Nysa*, and other matters which are written of him (whereof there remains even to this day great signes and tokens in their Country) are found there still, and that the aforesaid things have been done in it; wherewith the most ancient *Greek* Historians and Poets, and other late writers, do agree: But to the end we may not omit ought of that which we have found written of *Dionysius*, we will succinctly deliver whatsoever the *Libians* and *Greeke* writers have said of him, especially *Dionysius*, the Author of an old History, who in his book hath set down the gests and acts of *Dionysius*, of the *Amazones*, of the *Argonantes*, of the War of *Troy*, and many other things, together with all that the ancient Poets & Historians have spoken thereof. He saith that *Linus* was the first in *Greece* that invented the concord of Musick, and that *Cadmus* bringing the *Phenician* Letters thither, invented the *Greek* tongue, imposed a name on every thing, formed the characters of those Letters, and called them in generall *Phenician* Letters, because they came from *Phenicia*; but afterwards, for that the *Pelagians* first of all made use of them, they were called *Pelasgians*.

Linus, a man very excellent both in Poetry and Musick, had many disciples, amongst the which the three principall were *Hercules*, *Thamyris*, and *Orpheus*; *Hercules* learning to play on the Harp was very dull and hard to be taught, insomuch that he was many times beaten by *Linus* for it, wherewith *Hercules* enraged struck him with his Harpe, and killed him. *Thamyris*, being very apt to learn, gave himself wholly to Musick, wherein he grew so excellent, as he boasted that he could sing more melodiously then the *Muses*, whereat the Goddesses being offended deprived him of his Musick, and took his harpe from him, as *Homer* himself writes. Touching *Orpheus*, we will speak more particularly when we come take a view of his works. The said *Linus* had before written the praises and arts of the first *Dionysius* in *Pelagian* Letters, which were afterwards used by *Orpheus*, and *Pronopides*, *Homers* Master, a man of a good wit and a rare Musitian. *Thymitus* also, the Son of *Thymitus*, and grand-child to *Loamedon*, who was contemporary with *Orpheus*, after that he had visited many strange Countries, and was come into the West of *Libia* even to the great Ocean Sea, saw the City of *Nysa*, in which the old inhabitants of that place say *Dionysius* was bred and brought up, where making diligent enquiry after the acts of the said *Dionysius* he there composed his Poeme called *Phrigian*, written in the old language, and with their first Letters.

The *Libians* of *Nysa* say, that there was anciently in their Country a King, named *Ammon*, who took to wife *Rhea*, one of the Daughters of *Caelum*, the Sister of *Saturne* and the other *Tythanes*; and that the said *Ammon* travelling over the *Ceranian* Mountaines became enamoured of a very faire young Maid, named *Amalthea*, by whom he had a Son of excellent beauty and proportion of body, for whose sake he conferred on the said *Amalthea* the Lordship and government of the adjoining Country, the situation whereof being like unto the horne of an Ox, it was from thence called the Westerne horne; and because

Linus the first
inventor of the
harmony of
Musick.

Cadmus the in-
ventor of the
Greeke tongue.

Hercules *Thamy-
ris*, and *Orpheus*
the disciples of
Linus.

Linus killed by
Hercules with
his Harpe.

Pronopides
Homers Master.

that

From whence
Cornucopia was
derived.

The description
of a goodly
Country.

that region was very fertile and abounding with Vines and all kinde of Fruit-trees, and governed by a Woman; it was thereupon called the Horne of *Amalthea*; whence it came to passe that posterity hath called a good and fertile Countrey the Horne of *Amalthea* for the likenesse to the other.

Ammon then, for fear of his Wife *Rhea*, secretly conveyed away the Child to the City of *Nysa* to be brought up there, in regard it was farre from the place of his residence, where he chose out an Island, invironed round about with the River *Triton*, which was precipitous and inaccessible on all parts, except by one avenue that is called the gates of *Nysa*: The ground of this Island is exceeding good, distinguished into many pleasant Meadows which are watered on every side with sweet and delectable streams: it beares likewise all sorts of Fruits and Vines, growing naturally of themselves, which for the most part run up on Trees: The aire there is pure and healthy, insomuch that the Inhabitants thereof are longer liv'd then elsewhere. The avenue into this Island is in form like unto a Flute, and so shadowed by the thicknesse of the Trees growing there, as the Beams of the Sun cannot penetrate into it: there are also round about it many Springs of cleare and fresh Water, so that it is a most pleasant place to live in. Neere unto it likewise is a great and faire Cave or Grot, round about the which are high Rocks and Precipices, beautified with so many sorts of colours, and bright shining stones, as more cannot be desired. Before it do naturally grow a number of goodly Trees most pleasant to behold, for some of them beare Fruit, others are alwaies green, so that they seeme to be set there to content the sight, and in them doe a world of Birds nestle, which bring delight both to the Eyes and Eares with their goodly plumes, and sweet singing, so that the place is delectable, not onely to look upon, but also to heare the warbling of the Birds, which surpasseth all the Harmony of Musick. After one is entred into this Grot it appeares to be very spacious, and light with the rayes of the Sun, imbelished with flowers, especially with *Cassia*, and other odoriferous things that yield a sweet smell. In it likewise are seen many dwellings of the *Nymphs* daintily decked with flowers, not artificially, but naturally perfect in every kinde of beauty; for in the whole circuit of this Grot there is not a flower or leaf that ever decayes or withers, so that the contentment of the Eye and Eare is at no time wanting there.

In this Grot then did *Ammon* place his Son, and left him to *Nysa*, the Daughter of *Aristeus*, to bring up; and to the said *Aristeus*, a man wise and advised, he committed the guard of the place to avoid the Ambushes of *Rhea*; the custody of his person also he gave to his Sister *Minerva*, who not long before was borne at the aforesaid River of *Triton*, from whence she was named *Tritonia*.

Minerva kills a
dreadful Mon.

Of this Goddesse *Minerva* it is written, that she kept her Virginity all the time of her life; that she was very wise; that through the great understanding wherewithall she was indued, she invented divers Arts and Sciences; that she was addicted to the exercise of War; and that having a strong and lusty body she performed many things worthy of Memory; amongst others she killed that dreadfull Monster, called
Alcida,

Alcida, which before was held invincible, by reason of the horrible flames of fire that she naturally cast out of her mouth. This Monster appeared first in *Phrigia*, burning up a certaine part of the Countrey, whereunto, even untill our time, remains the name of burnt *Phrigia*: passing on from thence to Mount *Taurus* she set on fire all the adjoining Forrests even to the *India's*; and returning afterwards by Sea into *Phenicia* she consumed all the Cedars of *Libanus*: passing likewise through *Egypt* into *Libia* she went down to the Western parts; and finally having with fire destroyed all the Woods which grew all along the *Ceraunian* Mountaines, and wasted all places wheresoever she came, and that men were partly consumed with fire, and partly driven away with feare into remote deserts: the Goddesse *Minerva* replenished with wisdom, fortitude, and bodily force, killed this cruell Monster, and of her skinne made her selfe a Stomacher, to serve both for a covering to her Breast, and for a memoriall of her Vertue, and acquired Victory; but the Earth, the Mother of *Alcida*, being grieved and incensed therewith brought forth the Gyants, enemies to the Gods, who were afterwards defeated by *Iupiter* with the help of *Minerva*, *Dionysius*, and of other Gods.

Dionysius then being brought up at *Nysa*, and well instructed in divers Disciplines and Sciences, did excell, not only in beauty and strength, but also in the invention of many profitably things; for being yet a youth he taught men how to make Wine of the Grapes, which grew naturally of themselves, and how to dry and keepe Fruits; he moreover shewed people what Trees of those he had found out they should plant, and in what places, hoping that he should receive the honours of immortality for the benefits which he had conferred on mankind. Now *Rhea* in regard of the great renown which ranne over all of the vertues and glorious acts of *Dionysius*, was so possess'd with envy thereof as she endeavoured all that she could to steale him from her Husband, but not able to execute that her evill intent, she forsook *Ammon* and retired to her Brethren the *Titans*, taking one of them, namely *Saturne*, to Husband, whom she perswaded to begin a Warre against *Ammon*, wherein by the assistance of his Brethren, the *Titans*, *Saturne* was Victor, so that *Ammon* was constrained through Famine to flye into *Crete*, where at that time the *Curetes* reigned, and there marryed the Daughter of the King, named *Creta*, by whose name (when afterwards he was King thereof) he named the Island which before was called *Idea*.

Saturne then, having possesst himselfe of all the Townes and Places subject to *Ammon*, began to reigne very cruelly, and marched with a great Army against the City of *Nysa*, and *Dionysius*, who being advertised thereof, as also of the defeat and flight of his Father, and of the *Titans* taking part with *Saturne*, he raised as many Men of War as possibly he could in *Nysa*, amongst the which there were two hundred stout and valiant men, that were exceedingly affected unto him, because cause they were bred up with him, & call'd the *Lybians* his Neighbours to his aid, as also the *Amazons* by us before mentioned, whom it is said, *Minerva* (being like to them in her manner of life) drew to his assistance

ster called *Alcida*.

The first *Dionysius*.

Rhea forsakes her Husband *Ammon* and marryes her Brother *Saturne*.

Ammon vanquished by *Saturne*, flyes into *Crete*.

Saturne marches with an Army against *Dionysius*.

A battell be-
tween *Dionysius*
and *Saturne*.

Saturne and the
Titans are put
to flight by
Dionysius.

Dionysius his
expedition a-
gainst *Saturne*
and the *Titans*.
Aristeus is the
first that adores
Dionysius as
God.

Dionysius kills
a Monster, na-
med *Campes*.

Saturne and the
Titans defeated
by *Dionysius*.

Saturne and
Rhea taken Pri-
soners by *Dio-
nysius*.

in this War. This Army was divided into two parts, *Dionysius* having the leading of the Men, and *Minerva* of the Women, and so falling on the *Titans* there was a bloody and cruell Conflict betwixt them, many being slain on both sides, but finally, *Saturne* being wounded, *Dionysius* got the Victory, and the *Titans* fled into those places which they had usurped from *Ammon*. Hereupon *Dionysius* retired unto the City of *Nysa* with a world of Prisoners, whom he purposed to make an example of his revenge; but after he had called them before him, and environed them round about with his armed Soldiers, he first complained to them of the wrong the *Titans* had done him, and then set them all at liberty without any punishment at all, leaving it to their choice, either to returne unto their owne homes, or to stay and serve him; but they all cryed out with one generall consent that they would abide in his service, and in consideration of the unhoped for deliverance, which they had received from him, they adored him as a God. *Dionysius* then pouring out Wine before them, made them swear that they would be true and loyall unto him, and never abandon fighting for him untill the end of the War. That done, he prepared for a new expedition against the *Titans*, and marching out of *Nysa*, *Aristeus* the Lieutenant Generall of his Army, was the first that began to exhibite Guns, and offer sacrifices unto him, and adore him as a God. It is further said that he was assisted in this War by the noblest of the *Nysians*, which were called *Silenes* from the name of their first King *Cilenus*, whose descent for the antiquity thereof is unknowne: and forasmuch as he had a taile growing out at his rump behinde, his posterity likewise participating of his nature had alwayes the same badge.

Dionysius then being thus accompanied, marched through dry places, and deserts full of wild Beasts, even unto *Zambirra* a City in *Libia*, where he killed a Monster, named *Campes*, which had done a world of mischief to the Inhabitants of that Country, by whom he was mightily extolled for it: And to perpetuate the renown and glory of this brave act of his, he caused a huge Mount of Earth to be cast up there, which remains still as Monument of his vertue and prowess unto posterity.

After that causing his Army to march from thence directly against the *Titans*, he behaved himself so graciously in all his voyage, that every one tasted of his goodness and courtesie: He published besides wheresoever he came that this enterprize of his was taken to no other end but to punish the wicked, and remunerate the good; which the *Lybians* understanding, and admiring his vertue and greatness of mind, not only supplied his Soldiers abundantly with victuals, but also followed him themselves in all the War. At length being come neer to the City of *Ammon*, *Saturne* was vanquished in the plain field before the walls thereof, so that flying thereinto he set it on fire in the night, to the end that *Dionysius* his Fathers royall Pallace might likewise be consumed: Then taking along with him his Wife, and some of his intimate friends, he stole secretly from the City, but he and his wife were surprised by *Dionysius*, who far from *Saturnes* inhumanity not only remitted the punishment they had deserved, but like a Kinsman entertained them with

with grace and comfort, and from thenceforward used them as if they had bin his Parents, so that *Rhea* loved him no less then her own Son, whereas *Saturnes* good-will unto him was but feigned and counterfeit. About that time *Saturne* and *Rhea* had a Son named *Jupiter*, who was greatly honoured by *Dionysius*, and afterwards through his excellent vertues became Lord of the World.

Jupiter the Son of Saturne and Rhea.

Some of the *Libians* had told *Dionysius* before the Battaille, how at such time as his Father was expelled from his Kingdome, he foretold unto his Subjects, that he his Son should succede him in all his Dominions, make himselfe Master of the whole Earth, and be adored as God. *Dionysius*, giving credit to this prophesie, built a City and Temple to his Father, where he ordained honors to be done unto him as to a God, and appointed such there as were indued with the gift of Divination.

Dionysius builds a City and Temple to his Father Ammon, and ordaines honors to be done unto him as to a God. Ammon and Dionysius had a little horne growing out in each of the temples of their heads.

It is reported for certaine, that the said *Ammon* wore alwayes in the Warres an Helmet, wherein stood the figure of a Rammes head for an Ensigne. And there are others which say, that he had naturally a little horne in each of his Temples, and that therefore his Son *Dionysius* had such also, as hath been delivered to posterity.

The City of *Ammon* being built, and Sacrifices instituted unto him there by *Dionysius*, it is said, that he consulted with the Oracle about the successe of his Army, and how he was answered by god *Ammon* his Father, that for his great benefits to Men he should be made immortall by them; wherewith *Dionysius* being encouraged, he marched first of all with his Army into *Egypt*, and established *Jupiter*, the Son of *Saturne* and *Rhea*, being yet young, King there, leaving one, named *Olimpus*, for Governor of him, by whom he was brought up in all kind of vertuous exercises, and from him was surnamed *Olympus*. It is likewise delivered, that this *Dionysius* shewed the *Egyptians* at that time the manner of planting the Vine, of making and keeping Wine, and the use of other fruits, so that the renowne of him increasing daily more and more, none durst rise up in armes against him, but every one obeyed him willingly without constraint, and adored him as a God with Hymnes, Praises, and Sacrifices. In this manner, they say, he passed throughout all the World, rendring all Countries fertile in all sorts of good and wholesome fruits, whereby he obtained the favour and good will of every one; for which cause, whereas men have various opinions of other Gods, the immortality of *Dionysius* alone continues alwayes firmly fixed in their minds; for there is neither *Greek*, nor *Barbarian*, but acknowledgeth his graces and benefits. For he also taught those which inhabited lands that were only fit for tillage, and where no Vines would grow, to make a drink of Barley, little inferior in tast and goodness to Wine.

Jupiter made King of Egypt by Dionysius.

Dionysius the inventor of Beere.

It is further said, that *Dionysius*, comming out of the *Indiæ* unto the Sea of the *Levant*, defeated all the *Titanes*, who were gone with a great Army into *Crete* to make Warre upon *Ammon*; for in the heate thereof *Dionysius*, together with *Jupiter*, *Minerva*, and others which were stiled Gods, passed out of *Egypt* to the succor of *Ammon*; whereupon a Battaille being fought between them, *Dionysius* obtained a

The *Titans* utterly defeated, and slain by *Dionysius*.
Iupiter Lord of all the Land.

Victory against the *Titans*, who were all defeated and slain. Afterwards *Ammon* and *Dionysius* being translated from this life to immortality, *Jupiter* became King and Lord over all the World; all the *Titans* being utterly destroyed, and none found that dust so much as offer trouble his Raigne. These are the things which the *Libians* relate concerning the gests and acts of the first *Dionysius*, the Son of *Ammon* and *Amalthea*.

The second *Dionysius*.

The second *Dionysius*, Sonne to *Jupiter*, and to the daughter of *Inachus*, was King of *Egypt*, and taught the manner of Divine Games and Sacrifices.

The third *Dionysius*.

The third borne in *Greece* of *Iupiter* and *Semele*, was an imitator of the vertues of the first; for he marched in like manner with his Army thorough all the World, leaving every where divers Trophies of his Victories, together with Statues, and other things, for a Monument of his Voyage and expedition: He peopled many Regions, and rendred them better husbanded, and planted with fruit Trees; and even as the first had lead the *Amazones* along with him in his Warres, so did this also lead other Women along with him in his. Of argies and imitations he took mervailous great care, as well for mending of the old, as for finding out new ones himselfe. Now forasmuch as through antiquity of time the gests and noble acts of the former *Dionysius's*, and their inventions, were known to few, this same carried away the Honour, Glory, and Reputation from the other two which were before him.

CHAP. XXVII.

A Comparison of the three Hercules.

The first *Hercules*.

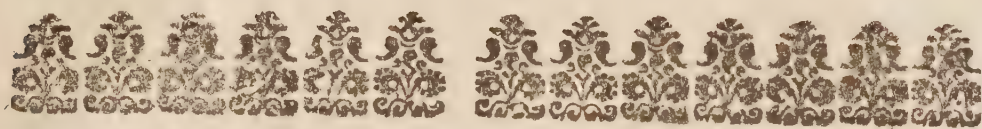
The second *Hercules*.
 The third *Hercules*.

NOW that which befell to *Dionysius*, hapned also to *Hercules*; for there were two of one and the same name many ages agoe, whereof the former, borne in *Egypt*, by armes subdued the greatest part of the World, and erected the Pillar which is in *Libia*. The second, who was of *Candie*, famous for his vertues and noble deeds, instituted the Games and Combats on Mount *Olympus*. Of the third and last, which descended of *Iupiter* and *Alcumena*, a little before the Warre of *Troy*, it is written that he ran over the most part of the Earth, and having fought many Battails, and finished divers great and dangerous labors, he set up the other Pillar in *Europe*: Wherefore the likeness of the name and acts hath transferred to this last after his death, all that the other two had performed before.

That there hath been more then one *Dionysius* doth appear by sundry writings, but especially by the War of the *Titans*, wherein it is most evident that *Dionysius* was present in person, to succor *Iupiter*. Now the *Titans* were not in the time of *Semele*, nor can it be maintained, that *Cadmus* the Sonne of *Agenor* was more ancient then the Gods that fought on *Olympus*.

Thus much have the *Libians* left us of their *Dionysius*.

The end of the fourth Book of the History of Diodorus.



THE HISTORY OF Diodorus Siculus.

The Fifth Book.

The Proem.

IT is almost impossible but that there should be some error in the writings of such as have treated of antient things, so that although they be true, yet in regard of the antiquity of them they are not believed; and what is of more antiquity then the originall of the Gods and Heroes? But the worst is, that they differ amongst themselves, wherefore the most wary Historians of following times past by in silence such matters as were too antient, and applied themselves to those that were of a fresher date. So Ephorus Cymæus, the Disciple of Socrates, omitting the particulars of the former ages, began his Narration at the time of the Heraclides. Callisthenes also, and Theopompus, who were contemporaries, never touched upon those antient things: But we, on the contrary, purpose to speak of them, the merits of those Heroes and Demi-gods being such as posterity hath celebrated their memory with divine honors and sacrifices: Wherefore having heretofore related the deeds of forraign Nations, described many places, as also the beasts and creatures that are in them, and likewise set forth all besides that is memorable, and worthy of admiration: We will in this book represent all that hath been delivered by the Greeks concerning the Heroes and Demi-gods, so much magnified in the first ages, together with all the famous acts performed by them in war, and whatsoever els they did in peace for the good of men. We will begin then with Dionisius, who it appears was very antient, and conferred many benefits on mankind: We have declared before, that divers Barbarians claimed this God, as sprung from them; for the Egyptians affirme, that the same whom the Greeks named Dionisius was their God Osiris, and that he over-ran all the world, found out the use of Wine, by teaching men to plant Vines; whereupon with the common consent of all Nations immortality was ascribed unto him. The Indians likewise aver, that he was born amongst them, and that he first shewed men the way how to make Wine. But letting this passe, we will speak now of that which the Greeks have written of this God.

Why credit is not given to the relation of antient things.

The Argument of this fifth book.

H

The

*Cadmus sent
to seek Europa.*

*Dionysius his
acts and bene-
fits.*

*The sacred
Trieterica.*

THE Greeks say that *Cadmus* was sent out of *Phœnicia* by the King *Agænor*, his father, to seek his sister *Europa*, with this charge, that he should bring her back again unto him, or never return more into *Phœnicia*. Whenas then he could not find her, he quite abandon- ed his country, and went into *Bœotia*, where by the command of the Oracle he built *Thebes*. After that he married *Hermione*, the daugh- ter of *Venus*, by whom he had *Semele*, *Ino*, *Antanoen*, *Agænen*, and *Po- lidorus*. *Jove* being taken with the beauty of *Semele*, in the shape of a man, deflowered her; but she doubting that he was not a god, as he pretended to be, desired him to lie with her in the same manner as he used to do with *Iuno*: *Jupiter* assuming the Majesty of his Deity, de- scended up to her with thunder and lightning; she great with-child, being unalike to indure the force thereof, was delivered of an abor- tive son, and expired in the fire. *Jupiter* gave the child to *Mercury*, to be carried to the Cave of *Nysa*, which is between *Phœnicia* and *Ni- lus*, there to be carefully brought up by the Nymphes; so that from *Jove* and *Nysa* he was called *Dionysius*, as *Homier* testifies in his Hymnes, saying, *Nysa* is seated on a mountain flourishing with good- ly green trees, not far from *Phœnicia*, and neer to the overflowing of *Nilus*. They say that he was brought up by the Nymphes, that he was the Author of Vines and Wine, that he over-ran most part of the world, and civilized many Nations, for which he was held by all men in great honor and esteem. Moreover he taught them whose country could produce no Vines, to make a drink of Barley little infe- riour to Wine, by many called *Zythus*, that is Beer or Ale. He lead an army about with him, consisting not only of men, but also of wo- men, and inflicted condigne punishment on mischievous and wick- ed men, amongst the which was *Pentheus* and *Lycurgus*: He caused all the Townes of *Bœotia* in favour of his country to be made free, and built a City, calling it after his owne name, *Libera*. Then passing with his army into *India*, he returned three years after with many rich spoils into *Bœotia*; he first of all others triumphed riding on an Indian Elephant. The *Bœotians*, together with the other *Greeks* and the *Thracians*, in memory of that his Indian expedition instituted un- to him the sacred *Trieterica*, where in many Cities of *Greece* the *Bac- chanalian* women and Virgins every three years assemble together in companies, and running madly up and downe with javelins wound about with Ivy in their hands, they sung hymnes in the honour of *Bachus*, and offered sacrifices unto him. The invention of Wine was exceeding gratefull to men, as well for the pleasant tast thereof, as for that it renders the body more strong and lusty. They say, that when pure Wine was given them at their meales, they prayed the gods to be propitious unto him that drank it, but when after their meales they dranc it mixed with water, they invoked *Iove* the Savi- our, because then it makes a man merry without intoxicating him. They say also, that the gods for things by them invented, deserve to be adored by men, especially *Dionysius* and *Ceres*; the one for being the

the Author of so delicious a liquor, and the other for finding out the use of corn. Some affirm, that there was another *Dionysius*, far more ancient then this, born of *Jove* and *Proserpina*, and by many called *Sabasin*: The sacred mysteries of this god were in regard of the obscenity thereof celebrated secretly and in the night. It is said, that he first of all yoked oxen together, and so with their labour plowing up the ground, he sowed seed and reaped corne, in regard whereof they feigned him to have horns. But they affirm, that the last born of *Semele* was effeminate, and exceedingly given to pleasure, and *Venus* sport carrying about with him in his army a great number of women. They report also, that there were with him certaine Virgins, called *Muses*, in whom this god did very much delight, because they did excel in singing, dancing, and other kind of arts. He was followed likewise by *Silemis* his bringer up and tutor, who had instructed him in such studies, as incited him to vertue, glory, and martiall affaires. He used warlike armes in fight, covered over with Libards skins, but in times of peace and solemn feasts, he cloathed himselfe with soft and delicate apparell; decked with flowers: when with drinking his head grew light and fell a shaking, he bound it about with a Miter, whence he was called *Mitrophoros*: Kings afterwards instead of Miters wore Diadems on their heads; he was called also *Dimetera*, for that both the *Dionysii* had one and the same father, but two mothers: howbeit the acts of the first were ascribed to the last; wherefore posterity being ignorant of the truth, and carried away by the likenesse of the name, thought there was but one *Dionysius*. The name of *Narthica* too was attributed unto him for this cause: when Wine was first invented, men at their feasts drunk it pure without water, so that growing drunk therewith, they fell upon one another with the staves and clubs, which they usually carried about with them, so that many were wounded, and many killed outright; for prevention whereof in the future *Dionysius* ordained, that they should drink lesse, and carry none but wands in their hands. Many surnames are given to him by men from the things that he did; for some call him *Bacchus*, in respect of the women that followed him in a riotous manner: some *Leneus*, from the presse wherein grapes are squeezed: Others *Bromius*, from the thunder which happened at his birth, and *Brotitius* likewise from the same cause: he was nam'd Triumpher, because he was the first of all others that triumphed at his returne with many spoils into his country out of *India*. Furthermore he had many other surnames ascribed to him, which are too long to recite, and impertinent to our history, they were said to be of two formes, for that they were two *Dionysii*, the first with a long beard after the antient fashion, the last beautifull, young, and effeminate. Some attribute a double form unto him, because drunkenesse makes men both angry and merry. The Satyres also, with whose dancing and tragedies he was delighted, he had always about him, so that between the entertainment of the *Muses*, and the Satyres mirth and sports, *Dionysius* led a most contented and happy life. They will have him likewise

Of Priapus.

Of Hermaphroditus.

Of the Muses.

to be the inventor of Plays and Theaters, as also the institutor of musickall contentions. All such too as were versed in the exercise of Musick he made free, which course posterity, in imitation of *Dionysius*, observed, for all that apply themselves to Musick do obtain freedom. But so much shall suffice to have spoken of *Dionysius*: And now it will be a fit place to write those things which are delivered of *Priapus*, for they are contiguous to them of *Dionysius*. The antients doe feigne, that *Priapus* was the son of *Dionysius* and *Venus*, being induced thereunto by all likely conjecture, for that they which are given to wine are more prone to *Venus* then others. Many affirme, that those antients for the more secret denoting the privy member of a man, called it *Priapus*. Others say, how that member being the cause of the generation of men, was alwayes celebrated with immortall honor. The Egyptians writing of *Priapus*, say, that *Osiris* being treacherously killed by the *Titanes*, they divided his body into equall parts, and carried them closely to their homes, but his privy members by each of them rejected, they flung into the river: *Isis* afterwards having revenged her husbands death, and the *Titanes* slaine, caused diligent search to be made for her husbands body, and all the parts of it being found she composed them into the form of a man, which she gave unto the Priests to bury, and commanded them to worship *Osiris* as a god, but his privy member not being found, she caused the image of it to be hung up in the Temple, and enjoined them to adore it also as a god. Thus much of *Priapus* and his honor is delivered by the ancient Egyptians: this God likewise is named by some *Phallus*, and by others *Typhon*; and he was not only worshipped in the Temples of Cities, but in the fields and country mansions, as the guardian of Vineyards and Orchards, and the punisher of stealers of fruit, like as in the ceremonies of *Dionysius*, so in all those well neer which were celebrated to this god, were mirth and plays used. Of the same beginning too divers think *Hermaphroditus* was, who they say was begotten by *Mercury* of *Venus*, and took his name from both his parents; they held this god to be of a promiscuous nature, being both man and woman, as also that he had the shape and delicate body of a woman, but exercised the function of a man. Many are of the opinion, that the birth of *Hermaphrodites*, which seldome happeneth, doth portend some good or evil. Now because in the jests of *Dionysius* we have made mention of the *Muses*, we judge this a fit place to speak more amply of them. Divers Authors, especially such as are most authentick, do aver, that they are the daughters of *Jove* and *Memory*; some few of the Poets, amongst whom is *Alcmeon*, make them the daughters of *Cælum* and *Terra*: they differ too about the number, for some say they are but three, and others that they are nine; but the best Poets (as *Homer* and *Hesiodus*, together with the like) do all agree that they are nine, for *Homer* saith, that they are nine, and of most exquisite beauty, but *Hesiodus* recounts their names: *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia*, *Urania*, and *Calliope*, who is the noblest of them all. To each of these they attribute their offices in things belonging

longing unto musick, as poetry, melody, dancing, singing, Astrology, and other sciences. Many affirm that they were Virgins, because the discipline of vertue seems to be incorrupt. They will have them surnamed *Muses*, for that they teach men good and profitable things, and whereof the unlearned are ignorant. Each of them had names ascribed unto them from their proper gift. For *Clio* is called so from the glory which arises out of the praises due to Poets. *Euterpe*, for the pleasure which hearers receive from commendable learning. *Thalia*, for that the praise acquired by Poets doth flourish a long time. *Melpomene*, from the melody wherewith the hearers are taken. *Terpsichore*, in regard of the delight which auditors take in the good proceeding from doctrine. *Erato*, for that learned men are beloved of every one. *Polimnia*, because glory renders Poets immortall for the sweetnesse of their songs. *Fraxia*, in regard she lifts up learned men to heaven, for glory and wisdom elevates the mind to the contemplation of celestially things. *Calliope*, for that she is highly esteemed of by her auditors, in regard she excells all the rest in sweetnesse of singing.

CHAP. II.

Of Hercules, and his twelve Labours, together with all his other Acts, until the end of his life.

After our speaking of the *Muses*, we will now declare the Acts of Hercules, which were so great, as none did ever equal them, or can hardly be expressed in words, wherefore it will be a very hard matter to describe them, and whosoever could do it well would deserve immortall praise. Whereas then by reason of the antiquity and wonderfullnesse of them many have not thought the writers thereof worthy of believe, it was needfull for those that were of most account amongst them to pretermine some of them, least if they should have delivered all, lesse credit would have been given to their history; for divers unadvised Readers too curiously examine antient things by the rule of those which now adays are done, judging of Hercules his strength according to the weaknesse of the men of our times; so that moved with the too exceeding greatnesse of things acted, they attribute no faith to the Historian. But in those matters of antiquity that are so like unto fables, the truth is not to be sought out altogether with so much punctuality. For although we know that the *Minotaur* be not of that form as it is represented unto us in the Theaters, nor *Gerion* with three heads, yet we admit of those fables, and in favour of that god we increase his honour. For truly it seemes very unjust, that whereas Hercules whilest he lived, cleared the world of so many Monsters, men being unmindfull of those his benefits should maliciously detract from the praise which he had worthily acquired by his famous labours; and whereas posterity, for the excellency of his vertue, with one common consent attributed immortality unto him, we also should not observe the piety to that God which was left by tradition unto us by our fathers. But letting this passe,

It is an hard thing to describe the acts of Hercules.

*Hercules his
descent.*

pasſe, we will ſet forth his acts from the very beginning, both according to the Poets, and the moſt antient writers. They ſay that *Perſeus* was begotten by *Jove* on *Danae*, of him and *Andromeda* deſcended *Electrio*, who took to wife *Euridice*, and had by her *Alcmena*, ſhe being deceived by *Jupiter* brought forth *Hercules*, ſo that *Hercules* by his Fathers ſide was derived from the chiefſt of the gods; wherefore he is to be eſteemed as well for his race, as for his virtue. It is further reported, that *Jove* reduced three nights into one for the begetting of this child on *Alcmena*; wherefore the ſpending of ſo much time therein was a great ſigne of his future ſtrength; nor did he lie with her ſo long out of any love to her, as he uſed to do with other women, but only for the procreation of this child; and knowing how chaſt ſhe was, he never offered to win her to his will, but taking upon him the ſhape of *Amphitrio* her husband, in that ſort beguiled her. The time of her delivery being come, it is ſaid how *Jove* foretold all the gods, that the child which was to be borne that day ſhould be King of the *Persians*; with which ſpeech *Juno* being moved, commanded her daughter *Lucina* to hinder *Alcmena's* delivery, ſo that *Euryſtheus* was brought firſt into the world. *Jupiter* by this means failing in his prediction, told *Juno*, that *Euryſtheus* ſhould be the King he had foretold, and that *Hercules* ſhould be ſubject unto him, untill ſuch time as he had performed twelve Labours which *Euryſtheus* ſhould impoſe upon him, after the which he ſhould be made immortall. *Alcmena* being brought to bed of *Hercules*, for feare of *Juno* hid him in a place, which now is called the field of *Hercules*, whither *Minerva*, together with *Juno*, coming by chance, and taken with the beauty of the child, ſhe perſwaded *Juno* to give it her breaſt to ſuck, which the child drawing with more violence then his age might ſeem to permit, *Juno* pained therewith threw him away from her; whereupon *Minerva* gave him to his mother to bring up. But was it not a marvellous thing, that the true mother which is naturally carried to the love of her child, ſhould expoſe him to the wide world, and the ſtepmother who uſually hates her ſons in Law, ſhould unwittingly preſerve him. *Juno* afterwards ſent two Dragons to deſtroy the child, who catching them by the throat, ſtrangled them both; for which his vertuous act, the *Argives* called him *Hercules*, whereas before he had to name *Alcaus*. He had other names impoſed upon him alſo by his parents, but this alone his virtue gave him. In the mean time *Amphitrio*, being driven from *Tyrinthum*, went unto *Thebes*, where *Hercules* brought up in all laudable exerciſes, and excelling in ſtrength of body, overcame all others in wraſtling, and ſuch like games. The firſt thing he did, being then but a bearded Boy, was to free the *Thebans*, as it were in gratitude to his country, from the ſlavery they were in; for *Eriginus*, King of the *Nimya*, holding them in ſubjection, did with much insolence exact from them yearly an exceſſive tribute; but *Hercules* nothing afraid of the power of the Tyrant, ſhamefully chaced out of the City all thoſe whom he had ſent to collect it; whereupon *Eriginus* required *Creon*, King of *Thebes* to deliver up unto him the Authors of this ſedition, which he

out of his dread of the Tyrant was about to perform, whenas *Hercules* exhorting all the youth of the City to joyn with him in recovering the liberty of their country, took all the armes that were in Temples of the gods, and dedicated to them by their Progenitors out of the spoiles of their enemies, and therewith armed them, for there were no other armes besides to be found in the City, by reason the Inhabitants thereof upon *Eriginus* his Edict, were deprived of them for prevention of their rebelling. After this *Hercules* hearing that *Eriginus* approached to the City with an Army, marched forth against him with his followers, and incountring the King in a narrow place, where there was room but for a few to fight, he overcame and killed him, with the utter defeat of his whole Army, whereof some that escaped, flying to the City of *Orchomenus*, *Hercules* pursued them so close, that he entered pell-mell with them thereinto, and after the burning of the King of *Nemys* his Pallace, quite subverted it. The fame hereof being dispersed over all *Greece*, filled every one with wonder, and King *Creon* himselfe admiring the valour of the youth, married him to *Megara* his daughter, giving him, as to his Son, the Government of the City. *Eurystheus* likewise, King of *Argos*, hearing so much talk of him, sent for him to maintain some Turnaments and games which he purposed to set up in *Argos*; but refusing to goe unto him, *Jupiter* commanded him to obey *Eurystheus*; whereupon going to *Delphos* to consult with the god about it, the Oracle answered him, that he was injoynd to submit unto the commands of *Eurystheus*, untill he had performed twelve Labours, after the which he should be made immortall. Howbeit *Hercules* would not for all that go unto him, for he thought it a thing unworthy of his vertue to serve one that was inferiour to himselfe; and therefore he held it to be both unfit and impossible for him to obey his father *Iove*, so that in this anxiety of mind *Iuno* struck him with madnesse, and in the fury thereof he would have killed *Iolais*, but he flying from him, he shot his own children that he had by *Megara* with his arrows, as if they had been his enemies. Then coming by little and little againe to his right wits, and so knowing the wickednesse he had committed, he took such grief thereat, as he did nothing but mourn, and confining himself into his house, refused all comfort, and the conversation of men. At length time mitigating his sorrows, he resolved to yeeld obedience unto *Eurystheus*, and so went unto him, who for his first Labour commanded him to kill the *Nemean Lion*, which besides the extraordinary hugeness of his body had a skin so impenetrable, that he could not be wounded either with iron, steel, or stone, but was of necessity to be killed with ones hands. His chiefe abode was between *Mytana* and the *Nemean Wood*, close to the mountain, which by an accident was called *Triton*, at the foot whereof was his den, whereinto, whenas *Hercules* came unto him, he fled, but *Hercules* following him, after he had stopped up another mouth which the den had, taking him by the throat with his hands, he strangled him, then flaying off his skin, he covered his body therewith against future perills. His second labour was to kill the *Hydra* of *Lerna*, which had an

Hercules attempts the recovery of his Countrey Liberty.

Hercules falls mad.

Hercules his first Labour. The *Nemean Lion*.

Hercules his second Labour. The *Hydra* of *Lerna* hundred

Hercules his
third Labour.
The Eryman-
thian Boar.

Hercules his
fourth Labour.
The Centaurs.

Hercules fights
with the Cen-
taurs.

hundred heads, whereof any one of them being cut away, two came up in the stead of it, for which cause it seemed impossible to prevaile over it; but *Hercules* to overcome this difficulty, willed *Iolaus* upon his cutting off a head to sear the neck thereof with a firebrand to keep the bloud from issuing forth, by which meanes the Monster being slaine, he annoynted his arrow heads with the bloud of it, whereby the wounds they made became deadly. His third Labour was to bring the *Erymanthian* Boar that wasted all the fields of *Arcadia* alive unto him, which commandement seemed very hard to performe, because in assailing him a man was to be so circumpect and wary, that in closing with the Beast he should be sure to hold him so fast, as he should not be able to spoile him with his teeth, as accordingly *Hercules* did, for he carried himself so providently in the action, that he brought him alive upon his shoulders to *Eurystheus*, who was so terrified with the sight of it, as he hid himself in a brazen vessell. After the performance of these things, *Hercules* vanquished the *Centaurs* upon this occasion, *Pholus* was a Centaur, from whom the neighbouring mountain took its name; this same having entertained *Hercules* at his house, brought forth an Hoghead of Wine that had been buried long before in the ground: It is said that this wine was given to a certain Centaur, with a command, that this Wine should not be medled withall, until such time as one named *Hercules* chanced to be present. Now they say that in the fourth age after *Pholus*, calling to mind *Bacchus* his Injunction, digged up this Hoghead in the honor of *Hercules*, and such was the odour of this Wine, by reason both of the age, strength, and excellent goodnesse thereof, as the *Centaurs* thereabout became drunk therewith, and in that case ran furiously into *Pholus* his house to take it away by force from him, who thereupon in great fear hiding himself, *Hercules* alone opposed them all, notwithstanding they were gods by the mothers side, had the swiftnesse and strength of an horse, the force of a double shape, and the prudence of a man. Some of the *Centaurs* assailed him with Fir trees plucked up by the roots, some with mighty great stones, others with firebrands, and others with huge Axes. *Hercules*, confident of his owne valour, bravely withstood them. The Cloud, their mother assisted the *Centaurs* much in this conflict, by powring downe a great showre of rain, which did little hurt to them that had four feet, but made the ground slippery for him that had but two. The *Centaurs* were supported awhile by this aid, howbeit in the end *Hercules* prevailed, so that many of them being killed, he put the rest to flight. Of those that were slain, the chiefeest were *Daphnis*, *Argus*, *Amphion*, *Hippotion*, *Orios*, *Isoples*, *Melanchetes*, *Thereus*, *Derpos*, and *Phrixus*. Amongst them that fled *Omados* suffered deserved punishment afterwards, for offering in *Arcadia* to force *Alcinoe*, the sister of *Eurystheus*, *Hercules* killed him, to his eternall praise, for having so nobly revenged the wrong done to him that so hated him. *Pholus* going to bury the *Centaurs* his kinsmen, which fell in the fight, happened in plucking one of *Hercules* his arrowes out of one of them to wound himself with it, of which wound being incurable he died. Him did
Hercules

Hercules inter most magnificently under the mountain, which proved more glorious unto him then any monument; for from him the mountain, without any other inscription was called *Pholes*. In the like manner *Chiron* the Centaur, that excelled in the art of Physick, was unwittingly killed by one of the same arrows. After this, *Hercules* was commanded to take the Hart with golden hornes, that exceeded all others in swiftnesse, which he performed more by wit then by strength; for some say that he caught him in a net, others say sleeping, but many affirm that he took him by his footmanship with continuall running. Moreover *Hercules* being commanded to expell the birds out of the *Stymphalian* Lake, which devoured all the fruits of the neighbouring Regions, easily effected it by art and prudence; for not being able to overcome by force, in regard of their infinite number, wit was to be used: Wherefore he prepared a huge brazen table, which being stricken upon, yeelded such a dreadfull sound, as it compelled the birds for fear to fly far away, whereby the Lake was for ever quite after freed from them. *Eurystheus* seeing then that difficulties increased the glory of *Hercules*, injoynd him by vway of disgrace that he alone by himselfe, without the help of any other, should cleanse *Augeas* his stable, which held three thousand Oxen, and had not in thirty years been purged. *Hercules* scorning to imploy his strength and hands in so vile a vwork, drevv the river of *Alpheus* through it, and so in one day quite cleansed it. After this he took upon him to fetch the Bull out of *Crata*, which *Pasiphae* loved, so that sailing to that Island, by the assistance of King *Minos*, he seized upon the Bull, and brought him into *Peloponnesus*, dravving him along the Sea. All these things performed, he instituted the Olympick Games, to the honor of his Father *Iove*, in a place which he held to be most proper for the assembling of so much people as were to be there, seated in a Plain neer to the river of *Alpheus*. In all which Games (though of divers kinds) he was the generall Victor, and that too without any contestation at all, because no man in regard of his known vertue and strength durst cope with him. For it is an hard matter to overcome mighty Champions, and strong Wraistlers in the usuall places of exercise; and as difficult it is for such as excell in small light games, to contend with them that are well verst in great ones. Wherefore these games instituted by *Hercules* are deservedly to be accounted more excellent then others, because they took their beginning from so worthy a man. Now the gifts which the gods gave unto *Hercules* for his vertue are not to be omitted; for when he had retired himself from the labours of war to rest and quietnesse, every one of the gods bestowed a present on him, *Pallas* gave him an imbroydered Hood, *Vulcan* a Club, and a Brestplate, either of them the singular workmanship of their severall art, the one serving for the times of peace, and the other against the dangers of war; *Nep-tune* presented him with horses, *Mercury* with a Sword, *Apollo* with a Bow, and *Ceres* shewed him how to celebrate certain light mysteries for the expiation of the slaughter of the *Centaur*s. Touching the race of this god thus much; the first mortall woman that ever

Hercules his
fifth Labour.
The Hart with
golden hornes.

Hercules his
sixth Labour.
The birds
Stymphalides.

Hercules his
seventh Labour.
Augeas his
Stable.

Hercules his
eighth Labour.
The *Cresan*
Bull.

The Instituti-
on of the O-
lympick Games

Gifts bestow-
ed on *Hercules*
by severall
gods.

The Giants
war against
the gods.

Hercules his
ninth Labour.
Diomedes his
Horses.

Hercules his
expedition a-
gainst the A-
mazons.

lsy withall, was *Niobe* of *Phoroneus*, and *Alcmena* the last, whom Writers affirm to be the sixteenth in descent from the said *Niobe*, in all which space of time he begot men, but after her he would never touch any other, being out of hope of procreating one like unto him. Afterwards the Giants making war upon the gods neer to the Island of *Pallene*, *Hercules* fought in defence of them, and killed a great number of their enemies, whereby he obtained exceeding great glory. *Jupiter* rearmed those alone Olympick gods that stood to and assisted him, to the end that by this honorable surname the good might be discerned from the bad; and with that surname he dignified none that were born of mortall women, save *Bacchus* and *Hercules* alone, not only because they were begotten by him, but for their equall love of vertue, and their many benefits conferred on mankind. *Jupiter* bound *Prometheus*, for stealing fire from heaven, on mount *Caucasus*, and set an Eagle by him, which fed continually on his liver, *Hercules* commiserating the paine of him that was punished, for his good to men, with an arrow killed the Eagle, and so having appeased the wrath of *Jove*, he freed his fellow benefactor from torment. Furthermore, he was injoynd to bring avay from *Diomedes* King of *Thrace* his Horses, which were so vild and fierce, that they were faine to make the Stable wherein they were kept of brasse, and to tie them up with mighty iron chains; they were fed too, not with that the earth produceth, but with the flesh of such guests as chanced to come thither. *Hercules* to effect this, first of all seized on *Diomedes*, and as he had done to others, he gave him to be eaten of his own Horses, then making them more tame, he carried them to *Eurystheus*, who consecrated them to *Iuno*, and the race of them continued unto the time of *Alexander* the Great. Afterwards he sailed with *Iason* to *Cholcos* for the golden Fleece, but of this we shall speak more in fit place. Moreover being commanded by *Eurystheus* to bring him the Belt of *Menalippe* Queen of the *Amazons*, he set forth with an army against her, and sailing to the *Euxine* Sea, he entred into the river of *Thermodon*, and neer to *Themiscyra*, the Royall City of the *Amazons*, he pitched his Tents. Having first of all demanded that Belt of them, and they denying it, he joynd battell with them, wherein he sought to encounter only those that were most famous amongst them for warlike feats, whereof the first was *Aella*, who from her swiftnesse took that name, but he proving more swift then she killed her in fight. The second was *Philippis*, whom he made an end of with one only blow. The third *Harthoe*, who it is said had seven times the better of her enemy in single combat, and yet was slain by him. The fourth was *Eribya*, who was so strong and expert in armes, that she alwayes refused the assistance of any, but meeting with a stronger then her self she was killed by *Hercules*. After these, he took away the lives of *Celeno*, of another *Euribya*, of *Phæbe*, and of *Artemis* the Huntresse: The next that fell under his sword, were *Deranira*, *Asteria*, *Marpe*, *Termessa*, and *Adippe*, who having sworn perpetuall virginity, *Hercules* to keep her from breaking her oath, abridged her dayes. He deprived likewise *Menalippe*, who was a Lady of admirable strength, of her

her Crown; and in conclusion put all the rest to flight, whom he pursued in such manner, as he utterly destroyed the whole Nation of the *Amazons*. Of such prisoners as he took he bestowed *Antiope* on *Theseus*; and having taken from the Queen *Menalippe* her Belt, he set her at liberty. The tenth Labour imposed by *Eurystheus* on *Hercules* was, that he should bring unto him *Geryons* Oxen, which in a certain place of *Spain*, situate on the Ocean, were kept and fed. *Hercules* knowing that this exploit was a matter of great difficulty & danger, prepared forces fit for the execution thereof. Now the reason why *Eurystheus* put him upon it was, the hope he had he would never be able to bring it to passe, in regard it was bruited over all the world, that *Chrysaurus* (so named from his riches) who commanded all *Spain*, had three mighty sons, excelling as well in strength of body, as in feats of armes, besides a great army composed of valiant and choice souldiers. Neverthelesse *Hercules*, mindfull of his former brave acts, went confidently on, and raised an army in *Crete*, because he conceived that from thence he might easily transport it to what place he pleased; for that Island is so seated, as one may conveniently sail from it to any part of the world. Moreover the *Cretans* had before heaped many honors on *Hercules*, for that he had so freed their Island from all wild beasts, that there was neither Beare, nor Wolfe, nor Serpent, nor any other such like offensive thing to be found in it: And this he had done for the Island, only in consideration of his Father *Joves* being born, and brought up in it. Sailing then from *Crete* into *Lybia*, where first of all being provoked by him to a single combat, he slew *Anteus*, who was a man famous for his wonderfull strength, and skill in wrastring, for he had killed many strangers in fighting with him. Then having freed those parts of *Lybia*, which he had subdued from the wild beasts, whereof they were full, he caused the ground to be tilled, and planted Vines, Olive, and many other such like fruit trees in them, so that *Lybia*, which before thorough the multiplicity of wild beasts was desert, and in a manner desolate, he made fruitfull and habitable, insomuch that it gave place to no other region for fertility. In like manner also he rendred the Cities where he came happy, by cutting off vile and wicked persons, and such insolent great ones, as tyrannized in them. They say, that the reason why *Hercules* did so much hate, and destroy wild beasts and impious men, was because the Serpents would have killed him whenas he was an infant in his cradle; and for that coming to be a man, he was subjected to the proud command of so unjust a Lord as *Eurystheus* was, which enjoined him to undertake most unreasonable things. After the death of *Anteus* he marched into *Egypt*, where he slew the King *Busiris*, who took delight to do so unto all strangers that came unto him. Then having passed over the dry barren lands of *Lybia*, and met with a fruitfull soil, he built a City, that from the multitude of gates that it had, was called the hundred gates, which continued in being, untill that of late times it was taken and subverted by the *Carthaginians*. After this, having run over the greater part of *Lybia*, *Hercules* arrived at the *Gades*, seated in the Ocean, where on each side of the continent he

Hercules his
tenth Labour.
Geryons Oxen

Chrysaurus
King of *Spain*,
and his three
Sons.

placed a Pillar, and so passing into *Spain* with his army, he discomfited *Chrysaureus* his three sons, and their three great Armies, by which means *Spain* being subdued by him, he brought away *Geryon's* Heard of Cattell, and in his way homeward meeting with a certaine King of the Spanish Nation, who was an exceeding just and vertuous man, he was received by him with much honor, in regard whereof he presented him with part of those cattell, which he dedicating to *Hercules*, sacrificed every year one of the fairest Bulls that came of them unto him, and of that sacred Race there remains some in *Spain* unto this day. Now having made mention of *Hercules* his Pillars, I hold it fit to speak somewhat more amply of them. There are two Mountains a little within the Ocean, that are seated the one on the one side, and the other of the other side of the entrance into the Mediterranean Sea, upon each of which *Hercules* erected a Pillar: And some say, that desiring to leave behind him an eternall monument of his name, he cast down so much earth from either mountain, as he rendred the passage of the Sea, which before was between both the continents indifferent broad, so strait & long, that Whales could never since passe into our Sea, to the end the glory of that great work of his might continue for ever unto posterity. Others affirm, that those two Mountains being conjoynd before he cut a way thorough them for the Ocean to passe into our Sea: but this I will leave to every one to believe as he thinks fit. Howsoever he did such another like work in *Greece*, for from those places in *Thessalia*, neer to the river *Peneus*, called *Tempe*, he drew away by trenches, the standing waters wherewith they were covered all over before, and so made them excellent good ground. But he did the contrary in *Bæotia*, for he cut the river of *Mineus* in such sort, as it overflowed all the neighbouring fields, and made them a standing poole. That which he did in *Thessalia* was in the favour of the *Greeks*, but this he did in revenge, for that the *Bæotians* had taken certain *Thebans*, and made them slaves. Having then placed in *Spain* the chiefeft of the country for Governours thereof, he passed into *Gallia Celtica* with great forces, and running over all that Province, he brought to condigne punishment all such as most unhosbitably used to make away strangers, and then built a goodly City named *Alexia*, which was quickly peopled by the adjoining inhabitants, who flocked thither in great multitudes of their own accord, but surpassing those in number that were planted there by *Hercules*, they not long after brought that City to be barbarous; howbeit it is still held in great honor by the *Celta*, as the Metropolis of all *Celtica*. This City remained from the first foundation thereof, unto these times free, but of late it was by *Caius Caesar*, who for his noble acts is tearmed a god, taken, and together with all the other parts of *Celtica*, reduced under the obedience of the Roman Empire. From thence marching on towards *Italy*, and taking his journey over the Alps, he made the way, which before was very rugged and difficult, so plain and easie, that as well Armies as Carriages might conveniently passe thorough it with safety, and having with the slaughter of their Leaders defeated the barbarous Montaigneiers, who

Hercules his
Pillars.

That which
Hercules did
in *Gallia Cel-*
tica.

Alexia, the
Metropolis of
Gallia Celtica

Hercules his
expedition in-
to *Italy*.

who used to rob all passengers, he rendred the way secure unto posterity. Leaving then the Alpes, and that which is now called *Gallia* behind him, he passed thorough *Liguria*, a rough and barren country, notwithstanding all the industry which the Inhabitants thereof use, in manuring and husbanding of it, howsoever they reap this benefit by their paines taking therein, that they become more lusty and strong, for with their spare diet, and labour in tilling of their grounds, they grow spritful, active, and able men, especially for the wars. The women too apply themselves to husbandry as well as the men, working with them together by turnes. And there is a strange thing reported of one of them, who being great with-child, and falling in labour where she was at work, she made no more ado, but stepping aside a little to a place thereby, where certain thick bushes grew, she was straightway delivered of her child without crying out, or making any lamentation at all: then lapping it in a few green leaves, and so leaving it laid upon the ground, she returned back to her work again, not so much as speaking a word of the matter; which notwithstanding was discovered by the wayling of the infant: howbeit she continued on still working, in regard he that had the oversight of them would not permit her to give over; but at length moved with pitie, he paid her her wages, and dismissed her. *Hercules*, having left the *Ligurians* and *Tyrrheniens*, came to the river of *Tyber*, whereas *Rome* now is, and was many years after built by *Romulus* the son of *Mars*. The *Aborigenes* did then inhabit that, which at this day is called *Mount Palatine*, being but a very little city; where the chiefeft amongst them was *Potitius* and *Pinarius*, who entertained *Hercules* as a guest with much honor. The monuments of these two men remaine at *Rome* untill this very age; for amongst the Nobility, the House of the *Pinarians* is accounted as it were the antientest. And there is still likewise in *Mount Palatine* a pair of stone winding stairs, belonging to the *Potitii*, and from them called *Potitia*, neer to the House which at that time was that wherein *Potitius* dwelt. It is said that *Hercules* promised the *Palatines*, for the noble reception they had given him, that they should abound with all happinesse, if after he was translated unto the gods, they would offer the tenth of their goods unto him, a custome which hath been observed there untill now; for many *Romans*, not onely of mean ability, but such as were of most wealth, vowed the tenth of their goods to *Hercules*; and after they came to greater riches, there were amongst them, whose tenths in that kind amounted to four thousand talents. *Lucullus*, who was held to be a man of the greatest estate in *Rome*, dedicated the tenth part thereof to *Hercules*, keeping continually besides open house to all comers. Moreover the antient *Romans* built a goodly Temple neer to the river of *Tyber*, to *Hercules*, wherein the said tenths were offered unto him. Passing then from *Tyber* by the *Italian Coast*, he came to the *Cumæan* field, where it is said were men above measure great and strong, who for their exceeding wickednesse were rearmed Giants. This same is called the *Phlegraean* field, from the mountain *Vesuvius*, which in times past vomited out great flakes of fire,

The *Ligurians* very laborious.

The *Aborigines*.

Hercules his tenths.

The Giants o-
vercome by
Hercules.

The Lake of
Avernus.

Andragathia
the Hunter.

Hercules chal-
lenged to
wrestle by E-
rix.

fire, like unto that of *Aetna* in *Sicilia*, retaining still many marks of that antient fire. The Giants being acquainted with the arrivall of *Hercules*, gathered together their forces, and trusting in their strength, went forth to incounter him, whereupon ensued a fierce conflict between them; but *Hercules* by the help of the gods that assisted him prevailed, and having slain the most part of them, he cleared that *Region* from the cruelty and oppression of such Monsters. It is written, that those Giants were said to be the sons of the earth, in regard of their huge stature and bulk of body. Thus much of the Giants which were vanquished in the *Phlegraean* field, according to the report of many, whom *Timaeus* the Historian doth follow. Being departed from this place towards the Sea, he performed a notable work at the Lake named *Avernus*, between *Misenus* and *Dicaearchus*, which in respect of its hot waters is sacred to *Proserpina*: It is in circuit five furlongs, but the depth of it is incredible; and though the water thereof is very clear, yet seems it to be of a Sky colour. They say, that in ancient times, which afterwards was not used, they were wont to conjure up internall spirits there. This Lake running into the Sea, *Hercules* is said to pen up with mighty banks from doing so, and the way made above it to the Sea was afterwards called *Hercules* his way. Marching from thence, he arrived at a certain rock in the country of the *Pesidontats*, where they feign a kind of miracle happened. There was an Hunter living in that place, named *Andragathia*, that always used before to hang up the heads and feet of all the game that he took on trees, as an offering to *Diana*; but having at last killed a huge wild Boar, contemning the goddesse, he dedicated onely the head unto her, and tying it on a certain tree, to avoid the heat of the day, he laid himself to rest about noon in the shadow thereof, and falling asleepe, the head of the Boare being strangely unloosened of it selfe, tumbled down just upon the man, and killed him; whereat we are not to wonder, since it is well known, that this goddesse hath many times inflicted condigne punishment on wicked persons. But it fell out otherwise to *Hercules* in regard of his piety, for whenas he came to the confines of the *Rhegiens* and *Locriens*, and weary of his journey, had laid himself down to sleep, he was so disquieted with the creaking of the Grasshoppers, that he besought the gods to drive them from thence: his prayer being heard, not only then, but never afterwards was any of them seen again thereabout. Repairing then to the streight of the Sea, which is not above thirteen furlongs broad, as *Timaeus* affirms, he transported his Cattell over it into *Sicilia* by swimming, and himself by holding one of them by the horn. Now desiring to surround *Sicilia*, he went from *Pelorus* to the mountain *Erix*, where it is said, the Nymphs brought him hot water to bath and refresh his body withall, some of them being surnamed *Imerta*, and the rest *Geptea*, from the places of their residence. *Hercules* coming neer to the Territories of *Erix* the son of *Venus* and *Butes*, who was King of that part of the country, he made him a challenge to wrestle with him, which being accepted of by *Hercules*, *Erix* for the prize of their contention propounded his State, and *Hercules* his Cat-

Cat-

Cattell, wherewith *Erix* displeased at the first said, that his Cattell were no way in value to be compared with his State; but *Hercules* answering, that his Cattell were of more worth by far then it, because if he lost them, he should then lose immortality: *Erix* was contented therewith, and being overcome was dispoiled of his country, which afterwards he gave freely to the Inhabitants thereof, upon condition that they should enjoy the whole benefit arising from it, untill such time as one of his posterity should arrive there, which accordingly happened: For many ages after *Doriaeus*, the *Lacedemonian*, sailing to *Sicilia*, possessed himselfe of that country, and built the City of *Heraclaea*, in honor of *Hercules* his Progenitor, which in a short time growing to great wealth, the *Carthaginians*, as well out of envy, as for fear, that increasing in power, it might work some prejudice to their Empire, besieged it with mighty forces, and after the taking thereof, utterly destroyed it, but of this I will speak more at large hereafter. *Hercules* then having surrounded *Sicilia*, came to the place where now *Syracusa* is, and hearing that which is reported of the rape of *Proserpina*, and her companions, he sacrificed a very goodly bull to them at the river of *Cyane*, and ordained that the like should be done every year by the Inhabitants to the honor of that goddesse in the same place. Passing afterwards further into the land with his Cattell, he was incountred by the *Sicani*, who after a cruell conflict were vanquished by him, and many of them slain, amongst whom it was said there were certain famous Captains, which have held the honor of Heroes untill our time, namely, *Lencaepis*, *Pedocrates*, *Buphonus*, *Glychatas*, *Buteus*, and *Crytides*. Then proceeding forwards into the Territories of the *Leontines*, and much taken with the pleasantnesse of the country, he left many monuments of his being there behind him; whereupon the *Agrenai* instituted solemn feasts unto him, as to an Olympian god, and though before he had forbidden the same, yet by the perswasion of the Oracle he suffered it then to be done, as a presage of his future immortality. Now whereas there was a stony way not far from the City, the Cattell made an impression therein with their feet, as if it had been in wax; and the like befalling unto *Hercules* himself also, he thought that now his tenth Labour was consumated, in regard whereof he willingly accepted of the sacrifices which the Inhabitants offered unto him, as due to his immortality. The *Leontines*, to shew themselves thankfull for the benefits which he had conferred on them, caused a great Lake to be digged before their City, four furlongs in circuit, which they called by his name; and where the print of his and his Cattells footsteps were, they built a Temple to *Geryon*, by the Inhabitants to this day honored. *Hercules* also erected a Temple to his Nephew *Iolaus*, and taught them what honors they should do, and what sacrifices they should offer yearly unto him, which are still observed: For all the young men of that City do from their birth let their haire grow, as sacred unto *Iolaus*; untill they render that God propitious unto them with bounteous Oblations, and the force of this custome is such,

*Hercules his
coming into
the country of
the Leontines.*

that

that if those young men do neglect the performance thereof, they become dumb, and as it were dead; but presently upon the solemnizing of those Rites they grow perfectly well again. The Inhabitants of that country do call that Gate of the Temple where these solemnities are celebrated, *Heraclea*. They instituted moreover yearly wrestling Games, and horse-races, whereunto both free men and slaves were admitted; and they taught their slaves in private how to performe those Rites to that God with feasting and dancing. From hence *Hercules* repassing with his Cattell into *Italy*, upon his landing there, slew the *Lacrinien* thief that had stoln some of them from him, and having unwittingly with one of the blowes that he gave him killed *Croton* his friend, he buried him very magnificently, and erected a sumptuous Sepulcher over his body, foretelling unto the Natives of the place, that in future time a Noble City should be founded there, bearing his name. Travelling on foot then about the Adriatick Gulph, he past over first into *Epirus*, and from thence into *Peloponnesus*.

Hercules his
eleventh La-
bour, to
bring *Cer-
berus* out of
hell.

A digression
concerning
Orpheus.

Hercules his
descent into
hell.

Hercules his
twelfth La-
bour.
The golden
apples of the
Hesperides.

His tenth Labour being ended, he was enjoyned by *Eurystheus* to bring *Cerberus* out of hell into our world, for the performing whereof, he went to ask counsell at *Athens*, where he was initiated in the mysteries of *Eleusina*, of which at that time *Musceus*, the son of *Orpheus* was President. But since we are fallen on the name of *Orpheus*, it will not be amisse to say somewhat of him. *Orpheus*, a *Thracian* by birth, was the son of *Oragrus*, and surpassed all that ever were in musick and poetry; for he did so excell in melody and sweet singing, that he was said to draw wild beasts and trees to the hearing of him. Being given to learning and Theology he travelled into *Egypt*, and having there attained to the knowledge of many things, he became the most learned of all the *Greeks*, as well in the ceremonies of the Gods, as in Theology, Poetry, and Musick. Moreover he accompanied the *Argonauts* in their voyage, and for the love of his wife descending into hell, he by the sweetnesse of his harmony obtained of *Proserpina*, that she being dead might be restored to him againe alive. Which *Bacchus* did also once before, for it is said that he drew his mother *Semele* from hell, and enduing her with immortality, firnamed her *Theione*. Let us now return unto *Hercules*, who, as the fables report, being come into hell, was received of *Proserpina* as a brother, and by her favour freeing *Theseus* and *Pirithous* from their bonds, rendred them again unto the world. Besides, against the opinion of all, he drew up *Cerberus* bound into the sight of men. Lastly, being commanded to fetch the golden apples of the *Hesperides*, he passed into *Lybia*. But concerning these apples writers doe very much vary for some affirm, that in the garden of the *Hesperides* the golden apples were guarded by a terrible Dragon. Others, that there were in the *Hesperides* certain sheep of an exquisite beauty, in regard whereof the Poets said their Fleeces were of gold, as *Venus*, in respect of her excellent form, is called golden *Venus*. Many will have the wooll of those sheep to be of a colour like unto gold, and there-
fore

fore term them so, and the Dragon to be the care of the Shepherds, who being lusty and strong of body preserved their flocks from thieves: Howsoever, and be it as it will, whenas *Hercules* had slaine the Guardian of them, and brought the golden apples to *Eurytheus*, he for the performance of so many Labours, did according to the prediction of *Apollo's* Oracle expect life immortall. But I hold it not fit now to pretermitt that which is delivered touching the originall of the *Atlantides* and *Hesperides*. There were two brothers in *Hesperia* of much fame, *Hesperus* and *Atlas*, who had goodly sheep, *Atlas*. that were of colour almost like unto gold, from whence the Poets took occasion to talk of golden apples: They say that *Hesperus* had a daughter named *Hesperis*, whom he married to his brother, and from her was that Region called *Hesperia*. *Atlas* had by her seven daughters, which from the father were stiled *Atlantides*, and from the mother *Hesperides*. With these same, excelling in beauty and wisdom, *Busiris*, the King of *Egypt* falling in love, sent Pyrats thither to take them by force, and bring them unto him. About which time *Hercules* having performed his second Labour, killed *Anteus* in *Libia*, who *Anteus*. overcome all his guests in wrastring, and inflicted condigne punishment on *Busiris*, that in *Egypt* sacrificed all strangers that arrived *Busiris*. there to *Jupiter*. Then passing over *Nilus* into *Etheopia*, he slew *Emathion*. *Emathion*, the King thereof in a battell, whereof he had the better. Last of all pursuing those Pyrats which had stolln away the *Atlantide* Sisters out of a Garden where they were solacing themselves, and overtaking them in a certain place whither they were fled with them by Sea, he killed them all, and restored the Virgins to their father; for which benefit *Atlas* not only presented *Hercules* with gifts answerable to the merit thereof, but also taught him *Astrology*, wherein he had bestowed such pains and study, that he came to find out the sphere of the stars, for which he is said to hold up the heavens with his shoulders: And *Hercules* transporting the knowledge of the said sphere into *Greece*, obtained great glory thereby, and for it was also reported to have helped *Atlas* to sustain the heavens. Whilest *Hercules* was employed in this manner, the remainder of the *Amazons*, as they say, assembled all in one body together about the river of *Thermodon*, to make war upon the Grecians, in revenge of the injuries they had received from them at such time as they were vanquished by *Hercules*, but especially for the taking of their Queen *Antiope* (or *Hippolyta* according to others) by *Theseus*. Wherefore relying on the aid and power of the *Scythians*, they sailed with a mighty army over *Bosphorus* into *Thrace*, and from thence passing thorough *Europe* into the Attick land, they pitched their tents in that place, which was afterwards called the Amazonian field. *Theseus* being advertised of their arrivall, drew forth all the forces of the City of *Athens*, and with *Antiope* the Amazon, by whom he had his son *Hippolytus*, marched against the enemy, with whom entring into battell he remained victorious; a great part of the *Amazons* being slaine in the place, and the rest chased out of the Attick Territories. *Antiope* like-

The Amazons
exedition into
the Attick
Land.

The Colony
of the *Thespi-*
ada.

Sardinia im-
proved by *Jo-*
laus.

likewise fighting bravely for her husband, there lost her life. Those *Amazons* which escaped from the battell utterly despairing the recovery of their country, fled into *Scythia*. But because we have written of these things before, we will return to *Hercules*. Having finished his Labours, he was told by the Oracle, that for his full attaining of immortality, he was to send a Colony unto *Sardos*, whereof his sons the *Thespiadae* were to be heads, which he accordingly did, but in regard they were young, he appointed *Iolaus* his Nephew to accompany them. Now, that the originall of this Colony may better appear, we hold it necessary to declare the descent of these sons of *Hercules*. *Thespius* was a Noble man of *Athens*, and the son of *Erietheus*, who ruling over that country, which bears his name, begot on severall women fifty daughters. *Hercules* being yet a youth, but of a strong constitution of body, and desiring to have issue by them, invited their father to a Sacrifice, where he plied him with such store of good wine and delicate meat, as he remained senselesse, and in a manner dead therewith; in the mean time sending for his daughters, he lay with them one after another, and begat fifty sons on them, called by a common name *Thespiadae*, who with an army under the conduct of *Iolaus*, according to the command of the Oracle, went all of them to plant that Colony, two only excepted, which stayed behind at *Thebes*, whereof the Progeny continue yet to this day in great honor there, and are called *Demuchi*, that is, the chiefe of the City. The rest of them, together with many Volunteers, sailed to *Sardinia*, where being arrived, *Iolaus* seated himselfe in the most Champion part of that Island, named from him at this present *Iolanum*; and did not only improve it exceedingly with manuring it; and planting great store of fruit trees therein, but rendred his people also very warlike. This Island became afterwards so fruitfull, that the Carthaginians underwent many fights and dangers for the obtaining of it. But this shall be spoken of in due place. *Iolaus* having settled his plantation, and sent into *Sicilia* for *Dadalus*, adorned it with many excellent works, which remain untill now, and are called after the workman *Dadalia*. He erected also great and sumptuous places of exercise, Courts of Justice, Temples, and other edifices, whereby a City is made more lasting and happy. He stiled the people after his own name *Iolaii*, the *Thespiadae*, who revered him as their father, yeelding him that honor; for in regard of his parent-like care of them, they so loved him, that they called him by the name of father, whence it came to passe, that in after-times whenas any offered sacrifice to that God, they called *Iolaus* father, even as the Persians did *Cyrus*. *Iolaus* then returning into *Greece*, touched on *Sicilia*, where making some stay, many of his company taken with the pleasantnesse of the place, mixed themselves with the *Sicam*, and abode in the Island, very much made of by the Inhabitants. To *Iolaus*, who had with much glory left in divers places memorable monuments of his benefits, did many Cities build Temples, and perform divine honors. Now there happened in that Colony a marvellous thing to tell. It was

was answered by the Oracle, that this Colony should continue for ever in liberty, which remains true, even untill our days, for the barbarous people of the country through long tract of time exceeding far the Colony in number, rendred them also barbarous like themselves, so that all of them together in succeeding ages withdrew to the rough mountains, where digging them habitations in the earth, they lived with the milk and flesh of their Cattell, whereof they had great store, far from the strife of war, insomuch that both the Carthaginians and Romans did oftentimes afterwards set upon them with armes in vain. But let us return again now to *Hercules*. Whenas he had performed all his Labours, he gave his wife *Megara* to *Iolaus* for the fatherly good offices which he had done unto his sons, being perswaded that it would not be safe for him to have any more children by her, wherefore desiring to have another, lesse suspected then she, upon whom he might beget some, he went and demanded in marriage *Iole*, the daughter of *Eurytus*, King of *Oechalia*, who in regard he had repudiated *Megara*, answered, that he would advise upon it with a purpose to refuse his motion, which *Hercules* perceiving, and moved with indignation thereat, carried away *Eurytus* his horses. *Iphiclus* the son of *Eurytus* suspecting the matter to be as it was, went into *Tyrinthus* to seek them, where *Hercules* willed him to go up into a certain high Tower, and from thence to see if he could descry them feeding any where thereabout, but when he had said, that he could not discover them (for the horses were hid in another place) *Hercules* accusing *Iphiclus* for wrongfully charging him with theft, cast him down headlong from the Tower, and broke his neck; for which wicked fact *Hercules* being punished with a grievous disease, went to *Nestor* at *Pylus*, desiring him to purge him from that murther; he consulting thereupon with his sons about it, all of them, except *Nestor* the youngest, concluded that it was not fit to be done, insomuch that he went to *Deiophobus*, the son of *Hippolytus*, perswading him to expiate his offence: But whenas he neither could do him any good, he had recourse unto the Oracle of *Apollo* concerning it, who answered him, that he should easily recover, if he caused himselfe to be sold for a just price, and gave the money thereof accrewing to *Iphiclus* his children. Being constrained then to obey the Oracle, he sailed with some of his friends into *Asia*, and there was by them of his own accord sold, and so became the slave of *Omphale*, the daughter of *Fardanus*, Queen of *Lydia*: Then having sent the money for which he was sold unto the children of *Iphiclus*, he was restored to his former health. Continuing thus in the service of *Omphale*, he freed all her country from thieves, especially from those which were called *Cecropes*, that had mightily infested it with their robberies, of whom he killed part, and the rest delivered up bound unto *Omphale*. *Syleus* also, who forced all travellers to work in his Vineyard, he slew with a spade. Moreover he destroyed the City of the *Itones*, which was a receptacle of all such as were enemies to *Omphale*. At length the vertue of *Hercules*, and who he was, being known to *Omphale*,

Hercules becomes the slave of Omphale.

*Laomedon the
King of Troy.*

*Hercules his
expedition a-
gainst Troy.*

*Wherefore
Hercules spa-
red Priamus.*

phale, she made him free, and conceived a son by him named *Lamo*: he begat another son likewise upon a slave servant, whilest he himself was a slave, called *Cleolaus*. After all this, being returned into *Peloponnesus*, he went with an army to *Troy*, against *Laomedon* the King thereof, because he had defrauded him of the horses which he had promised him for killing of a Sea-Monster, at such time as he accompanied *Iason* in his voyage, whereof we will speak more at large when we come to treat of the *Argonauts*. But thinking the time now proper to be revenged, he sailed thither, as some say, with eightene great ships, but according to *Homer*, only with six, for he introduceth *Thlepolemus* his son, saying, that *Hercules* his father in revenge of the horses kept from him by *Laomedon*, with six ships, and a few armed men took the City of *Ilium*. *Hercules* being arrived at *Troy*, marched with his forces against the City, leaving *Oileus* the son of *Amphiaras* Commander in chief of his Fleet. *Laomedon* prevented by the suddain incursion of his enemies, assembled together all the power he could make in so short a time, and with it went to assaile the ships, hoping if he could burn them to give an end to the war. *Oileus* set forth to incounter him, and in the battell betweene them being slain, his men fled unto their ships, which with all speed they lanch-ed far from the shore. *Laomedon* returning back, entred into fight with *Hercules* neer unto the City, wherein both he himself, and many others were killed. *Hercules* having taken *Troy* by force, put very many of the Inhabitants to the sword, but to *Priamus*, because he alone of all *Laomedons* sons had counselled the delivery of the promised horses, he gave his fathers Kingdome. He bestowed *Hesione*, the daughter of *Laomedon* on *Telamon*, whom also he honored with a Crown for his noble valour, as being the first man that entred the City when it was assaulted. Returning into *Peloponnesus*, he made war on King *Augeas* for defrauding him of his promised reward, and fighting with him, whenas he could not prevaile over him, he retired to *Olenus*, where at a marriage betweene *Hippolita* the said Kings daughter, and *Anaxius*, *Hercules* being an invited guest to the nupti-all feast, slew *Eurythion* the Centaur for offering violence unto the Bride. After this, *Hercules* going again to *Tirynthus*, and there accused by *Eurystheus* for conspiring against him, was together with *Alomena*, *Ephidea*, and *Iolaus*, forced by his command to depart from thence, so that he repaired with them into *Arcadia* unto *Pheneus*, where understanding that *Eurythus* of *Eugea* conducted *Neptunes* solemn shew from *Elis* to *Isthmus*, he neer to *Cleona*, where now his Temple is, killed the said *Eurythus*; then renewing the war against *Elis*, he slew the King *Augeas*, and having taken the City by force, he made *Phileus*, the son of *Augeas* King thereof, who had been formerly banished by his Father, for that having been made an Arbitrator betwixt *Hercules* and him, he had given up his award in the behalf of *Hercules*. Afterward he expelled *Hippocoon* out of *Sparta*, for that his sons being twenty in number, had slain *Eonius*, the brother of *Tyndarus*, who was *Hercules* his great friend, for which *Hercules* be-
ing

ing much incensed marched with an army against them, and after a long and cruell fight obtained the victory, with a great slaughter of his enemies, whereupon taking the City of *Sparta*, he made *Tyndarus* the father of *Castor* and *Pollux* King thereof, and ordained that his posterity should for the future raigne there. Of *Hercules* his army were but few lost, whereof the most remarkable were *Iphitus*, *Typhus*, and seventeen of twenty sons that he had; but of his enemies *Hippocoon*, and ten of his sons, together with a great multitude of *Spartans* were slain. From this expedition returning into *Arcadia*, he resorted unto King *Aleus*, whose daughter *Auge* he secretly got with child, and then went to *Stymphalus*. *Aleus* coming to the knowledge of his daughters great belly, inquired of her who it was that had deflowered her, and she answering that *Hercules* had done it by force, he would not give credit unto her, wherefore he delivered her unto a master of a ship, whom he much trusted, charging him to drowne her in the Sea: he having carried her aboard his vessell, when they came to the mountain *Parthenius*, she falling in labour went ashore into a wood thereby, under colour of discharging the necessities of nature, and was there delivered of a son, whom she left hidden amongst the bushes, and so returned back into the ship; wherein being arrived at *Endaphius*, a port of *Arcadia*, she escaped beyond all hope: For the Master unwilling to perform the Commandement of her father, bestowed her as a gift on certain passengers that were going from *Caria* into *Asia*, who taking *Auge* along with them, presented her to *Teuthras* King of *Myfia*. The child that was left at *Panthenius* by the mother, was found sucking of an Hind by certain Shepheards, belonging to *Corythus* the King, unto whom they delivered it, and by him was brought up as his son, giving him the name of *Telephus*, for that he was suckled by an Hind. This same coming to be a man went in quest of his mother unto *Delphos*, where being willed by the Oracle to sail into *Myfia* to King *Teuthras*, he there found his mother, and after it was known whose son he was, he was held in great honor. *Teuthras* wanting male children, married *Telephus* to his daughter *Argiope*, and declared him the Successor of his Kingdome. When as *Hercules* had stayed five yeares with *Phineus*, being exceedingly grieved for the losse of *Lycimnius* his sons, and of his brother *Iphiclus*, he of his own accord abandoned *Arcadia* and *Peloponnesus*, and went into *Calidonia*, where destitute of a wife and lawfull children he married *Deianira*, the daughter of *Oeneus*, and sister to *Meleager*, of whom being at that time dead, it will not be amisse to say somewhat. *Oeneus* upon a great plenty of corn, sacrificed to all the Gods, *Diana* only excepted, the Goddesse incensed with this neglect of his, sent a mighty huge Boare into *Calidonia*, which wasted all the country about *Meleager*, then in the flower of his age and strength, associated himselfe with many other Gallants to hunt this Boare; and having killed him, they all with one consent gave him the honor of the day, and the spoile of the beast, which was his skin. Now amongst them that were at the Hunting was *Atalanta*, the daughter of *Scheneus*, with

Tyndarus made
King of *Sparta*
by *Hercules*

The birth of
Telephus.

Meleager.

Atalanta.

with the love of whom *Meleager* being taken, made a present of that skin unto her, as deserving most glory in the killing of the Boare. With this act of his, the sons of *Thiestes* his mother, *Altheas* brethren, who were part of the company, being much displeased, for that he had preferred a woman stranger before them, took it by force from her as she was returning into *Arcadia*. *Meleager* moved as well by love, as the wrong that was done to his honor, resolved to right *Atalanta*, and therefore desired his Uncles quietly to restore unto her that which he had given her for a reward of her vertue, but they utterly refusing so to do, he fell into fight with them, and killed them all; wherewith *Althea* being much enraged cursed her son, and besought the Gods to deprive him of his life, as according to her prayer they did. Somewhere be that feign, how the Destinies did at the birth of *Meleager* tell *Althea* in a dreame, that the life of her son should then have an end; whenas a brand that was in the fire should be quite burned, whereupon she took it out, and carefully kept it for the preservation of him; but being at this time mightily incensed for the losse of her brethren, she consumed it in the fire, and so was the cause of her son *Meleagers* death; for which afterwards very much repenting she hanged her self. Whilest these things were in agitation, *Hippotus* in *Olenus*, exceedingly wrath at his daughter *Peribiaes* being with-child, although she affirmed that *Mars* was the father of it, sent her into *Ætolia* to *Oeneus*, enjoyning him forthwith to make her away: Now he having newly buried his wife and his son, condemned *Hippotus* his command, and married her, by whom he had a son called *Tydeus*, but of this more hereafter. *Hercules* to pleasure the *Calydonians*, diverting the course of the river *Achelous* another way, rendred many grounds very fertile with the watering thereof. Hereupon some Poets have written, that *Hercules* fighting with *Achelous* in the shape of a bull, tore off one of his hornes, and gave it to the *Æolians*, by the name of *Amaltheas* horne, for a present, replenished with all kind of fruits, as Grapes, Apples, and many other such like. The Poets fiction of *Achelous* his horn, was no other then the cutting a Dike out of the river, and the apples and other fruit, the fertility of the grounds, occasioned by the watering they received from that Dikes running thorough them; the hardnesse of the horne likewise signified the great labour of *Hercules* his work in making of the Dike. To assist the *Calydonians*, *Hercules* warred on the *Thesproti*, and taking their City of *Ephira* by force, he slew *Phileus* their King, but for his daughter, having made her a Captive, he begot *Tlepolemus* of her three years after he was married to *Deianira*. At a certain supper being somewhat heated with wine, he for a small fault gave *Eury-nomus*, the son of *Architelus*, as he was waiting at table, such a blow, as he died therewith, for which being infinitely grieved, he departed out of *Calidonia*, with his wife *Deianira*, and *Hylus* her son which she had by him; and travelling on the way, he came to the river of *Euenus*, where he found *Nessus* the Centaur carrying over passengers for money; to him did *Hercules* commit *Deianira* to be transported, but

The course of
the river *A-*
chelous turned
by *Hercules*.

Amaltheas
Horn.

Nessus the
Centaur offers
to force *Dei-*
anira.

offe-

offering at his arrivall on the other side to ravish her, she crying to her husband for help, he with an arrow that was poysoned with the bloud of *Hydra*, shot him through the body. *Nessus* thereupon dying, told her, that for the love he bore her, he would teach her a receipt how to make *Hercules* love no other woman but her selfe, which was, that he should anoynt his Garment with the bloud that issued from his wound, and some oyle mixed together; she too credulous, after he had yeelded up the Ghost, did secretly reserve some of his bloud for that use accordingly. *Hercules* having passed the river, went with his Arcadian souldiers to *Seycus*, King of *Trachinia*, where understanding that *Philantus*, King of the *Dryopi*, had violated the Temple of *Apollo* at *Delphos*, he with the *Melienses* took up armes against him, and having killed him in a battell, drove his people out of their country, and gave all their lands to the *Medienses*, then leading away the Kings daughter captive, he had *Antilochus* by her. He begat on *Deianira* after *Hylus*, two sons, *Glenea*, and *Diopites*. Some of the expulsed *Dryopi*, turning into *Eubœa* built the City of *Caryston*; others sailing into *Cyprus*, settled themselves there, the rest confiding in the protection of *Eurystheus*, *Hercules* his enemy, founded in *Peloponnesus* three Cities, *Asine*, *Hermione*, and *Stone*. War afterwards arising between the *Dorens*, surnamed *Estioæti*, over whom *Egineus* reigned, and the *Lapithæ*, inhabiting about Mount *Olympus*, whose King was *Coronus*, the son of *Phoroneus*: the *Lapithæ* prevailed, whereupon the *Doriens* had recourse unto *Hercules* for succour, promising him the third part of their country in recompense thereof, which he accepted of, and so entred into war with them against the *Lapithæ*, leading still along with him his Arcadian souldiers that were never from him, by whose assistance the *Lapithæ* being vanquished in a battell, and their King *Coronus* slain, he expelled all such of them as remained unkilld out of the *Region*, for which the war was undertaken. This done, he consigned his promised third part to *Egineus* in trust to the use of his descendents, and so passing into *Trachinia*, he was challenged by *Cyonus* the son of *Mars* to a single combat, wherein he slew him. Then going from *Iconus*, he went all along the Sea-coast to King *Ormenius*, of whom he demanded his daughter *Astidamia* in marriage, but he denying him, because he knew that he had already *Deianira* for his wife, *Hercules* made war upon him, and having killed the King, and taken his City, he defloured *Astidamia*, and begot his son *Cissippus* of her. After these things he marched with an army into *Ætolia* against the sons of *Eurythus*, for that they had before refused to give him their sister *Iole* to wife, and with the help of his Arcadians having slaine them all, namely *Taxeus*, *Melion*, and *Pitius*, he carried away *Iole* with him a captive. Out of *Eubœa*, he went up into the mountain called *Cineus*, and there intending to offer sacrifice, he sent his servant *Lychis* unto his wife *Deianira* in *Trachinia*, to fetch him from her a Garment which he was used to weare in such occasions; she perceiving by *Lychis* the love that her husband bore to *Iole*, and desiring to be

The punishment of Sacrilege.

The Lapithæ.

pre-

The end of
Hercules.

preferred before all others in his affection, annoyed the Garment as the Centaur had counselled her. *Lychis* being ignorant thereof, brought it to *Hercules*, who putting it on, the venom working by little and little upon him, began to torment him with incredible paine, wherewith being almost mad, he first of all killed *Lychis* the bringer of the Garment, then dismissing his army, he returned into *Trachinia*, where his sicknesse increasing daily more and more upon him, he sent *Licinius* and *Iolaus* unto *Delphos*, to learn of *Apollo* some remedy for it. *Deianira* stricken with her husbands calamity, and knowing her selfe to be the cause thereof, finished her life with an halter. *Apollo* by his answer commanded them to carry *Hercules* with a warlike train to *Oeta*, and there to erect close by him a huge pile of wood; for the rest, said he, *Iove* will take a care. They vvvhich vvvere vvwith *Iolaus*, performing *Apollo's* command, suspected vvwhat vvould follow. *Hercules* despairing of his recovery, got up unto the top of the pile of vvwood, and desired those that vvwere about him to set it on fire, vvvhich vvwhenas none durst do, *Philoctetes* alone, for the favour vvvhich *Hercules* had shewed him in leaving to him his arrowes, put fire to it, suddainly vvwhereupon the pile was in an instant consumed with lightnings from heaven. *Iolaus* going then to gather up his bones, there vvwere none to be found, so that believing he was, according to the Oracle, translated to the Gods, they sacrificed to him as to an Heroe. Afterwards being come back into *Trachina*, and relating that vvvhich had happened, *Menetius*, the son of *Actor*, *Hercules* his special friend, instituted that there should be offered up unto him, as to an Heroe, every year in *Opuntus*, a Bull, a Goat, and a Ram: The like did the *Thebans*. The *Athenians* did first of all the *Greeks* sacrifice unto *Hercules* as to a God; and shewing to the rest the example of their piety to him, all *Greece* first, and then all other Nations after were converted to the worship of his Deity. There be some that feign, how *Iove* perswaded *Juno* to say, that she had brought forth *Hercules*, and that she would from thenceforward beare a motherly love unto him: And they further feign how the manner of his birth was this, that out of her bed *Iuno* let him slip down from her to the earth, and how afterwards she married him to *Hebe*, vvwhereof the Poet vvrites, saying, that *Hercules* lived in all delight amongst the immortall Gods, enjoying *Hebe* vvwith the dainty feed. Now it is affirmed, that *Hercules* vvwas never received into the number of the twelve Gods, as *Iupiter* had foretold, because it could not be so, unlesse one of the twelve vvwas first turned out, that another might be admitted into his place, for it vvould be unjust that honor should be done to one God, to the disgrace of another. This is as much as can be spoken of *Hercules*, vvwherefore vvwe vvwill now come to treat of the *Argonauts*, vvvhom *Hercules* accompanied in their voyage.

CHAP. IV.

of the Argonauts, Medea, and the daughters of Pelcus.

IT is said that *Iason* was the son of *Æson*, & nephew to *Pelius*, King of Thessaly, of a strong and lusty constitution of body, and of an high spirit far above any of his age, thought to perform some memorable deed, after the example of his predecessors, especially of *Perseus*, and of many others, who, he heard had by their foraigne expeditions, and famous acts, acquired immortall glory, which inflamed him with an ardent desire of imitating them. Wherefore advising with the King his Unkle about it, he encouraged him to the prosecution of his designe, no way for the advancement of the young mans glory, but in hope that he would perish in his enterprize: For, seeing himself without sons, he feared lest at any time his brother should by the valour of his son deprive him of his Kingdome, so that closely concealing this suspicion of his, he promised to assist him with strong forces, if he would undertake a voyage to Colchos for the fetching from thence by force the golden fleece so much talked of; and this he did, to expose him unto the danger of those wild and barbarous Nations, who at that time inhabited the country of Pontus, and cruelly made away all strangers which sailed that way. But *Iason*, considering, that this propounded enterprize, though difficult, yet was not altogether impossible, and that the greater it was, the more glory would redound to him by atchieving it, prepared all things necessary for the executing thereof. First of all then neer to Pelium he built a ship of greater bulk, and better armed, then any had been untill that day, for before that they wholly used small vessells. Every one admiring the exceeding greatnesse of this ship, and the fame thereof being spread over all Greece, many noble youths willingly offered to accompany *Iason* in this expedition; whereupon having lanchd his ship, and furnished it with all things necessary for the voyage, he chose out the worthiest of those that desired to go with him, to the number of fifty and foure, whereof the most eminent were *Castor* and *Pollux*, *Hercules*, *Telamon*, *Orpheus*, *Atalanta* the daughter of *Schœnus*, the sons of *Thespius*, and *Iason* himself. The ship was named *Argo*, from *Argo* the builder thereof, as some affirm; but according to others, from her exceeding swiftnesse, because the ancients termed swift *argon*. Of all this company *Hercules* was made Captain, as he that in every ones judgment did most excell in courage and strength. Then sailing from *Aphetes*, and passing by *Athos* & *Samothracia*, they were driven by a tempest to *Sigæum* neer *Troy*; where going ashore, they found a virgin tied to a rock, for this cause, according to report. They feigne that *Neptune* built the walls of *Troy* for *Laomedon*, the King thereof, who refusing to pay him that which he had promised him for his labor, *Neptune* enraged therewith, sent not onely a sea-monster which wasted all the places thereabout, but also a plague that devoured both man and beast. *Laomedon* being terrified

The ship *Argo*.

The most renowned of the Argonauts.

Hercules is made their Captain.

A devillish Oracle that commanded the exposing of Virgins to be devoured of a Sea-Monster:

Phineus his cruelty against his own sons.

with calamity, consulted with the Oracle of *Apollo* about it, and was answered, that the cause thereof was *Neptunes* displeasure, which would be appeased, if he exposed a Trojan Virgin yearly to be devoured by the said Monster, whereupon lots were cast every year for the exposing of one accordingly, and at that time whenas the Argonauts chanced to land there, it was the lot of *Hesione*, *Laomedons* own daughter, to be bound unto the rock for the Monster to devour, whom whenas *Hercules* saw in that plight, and understood the cause of it, he presently unloosed, and then went unto the King, offering to kill the Monster, upon condition that he would give him certain invincible horses that he had, which *Laomedon* promising to do, he forthwith deprived the Monster of his life. After this, *Hercules* demanding of *Hesione* whether she would follow him, or stay still in her country, she chose rather to go with him, not so much for the benefit which she had received of him by saving her life, as for fear of falling againe into that horrible danger, from which she had so lately escaped. *Hercules* having received many honorable rewards, and left with *Laomedon* both *Hesione* and the Horses till his return from *Colchos*, proceeded with the Argonauts on their intended voyage, wherein being overtaken with a furious tempest, whenas all the rest were out of all hope of safety, *Orpheus* alone, who who was skilfull in matters of Religion, made vows unto the Gods of *Samothracia* for their deliverance out of the perill they were in, whereupon two lights falling on the heads of *Castor* and *Pollux*, the storm instantly ceased. With this miracle all of them being amazed, verily believed, that the Gods in contemplation of those two had saved them; whence it comes to passe, that such as afterwards were in any danger at Sea, make vows to the Gods of *Samothracia*, and those lights appearing, they ascribed their safety to *Castor* and *Pollux*. The Sea growing calm, then they sailed unto *Thracia* to the Kingdome of *Phineus*, where they met with two young men, who were whipped all the way they went as they were lead to be buried alive; these were the sons of *Phineus* by *Cleopatra*, the daughter of *Boreas* and *Orithya*, but by the hatred and false accusations of their mother-in-law were unjustly by their father condemned to that kind of death. For *Phineus* had also taken to wife *Idea*, the daughter of *Dardanus*, King of *Scythia*, of whom being mightily enamored, he did whatsoever she pleased, and she in revenge of some violence the youths had offered to her in the behalf of their mother, had drawn her husband to deale with them in that manner. As the Argonauts were beholding so sad a spectacle, the young men implored their help, and having declared their fathers injustice, they besought them to deliver them from so cruell a sentence. Whilest this was in doing, *Phineus* coming thither, required the Argonauts not to do any thing against his pleasure and decree, for you may be sure, said he, that no man will punish his children, unlesse their wickednesse be greater then a fathers love to them. But there were aboard the ship with *Hercules* the two *Boreades*, *Cleopatra's* brothers, who first of all landing freed the young men,

men, and kil'd all that resisted; whereupon *Phineus* charged them with his *Barbarian* forces; but *Hercules* coming in to their rescue, *Phineus* is slain by *Hercules*.
 flew *Phineus* and the most part of them that were with him: Then seizing on the Citie and the Kings Palace, he set *Cleopatra* at libertie, and restoring to her sonns their fathers Kingdome, he gave their mother in law unto their dispose, but when as they would have inflicted some punishment on her, he perswaded them to send her to her father, and desire him to chastise her for the wrongs she had done them; which they performing accordingly, the *Scythian* put his daughter to death. I am not ignorant how some ancient writers doe deliver, that *Phineus* did put out his sonns eyes, and that *Boreas*, in revenge thereof did put out his. Here it was that *Hercules* left the *Argonautes* to goe into *Asia* against the *Hydra*. There is much difference in Histories touching the relation of ancient things, so that it is not to be marvailed at, if in many matters of antiquitie we doe not agree with all Poets and writers. It is said that the sonnes of *Phineus* committing the govenment of their Kingdome to their mother *Cleopatra*, went out of *Thrace* with the *Argonautes*, into the Country of *Pontus*, and that all of them together sailed unto *Taurica Chersonesus*, being utterly ignorant of the crueltie of the inhabitants thereof; for, it was their custome to sacrifice unto *Diana* all strangers that arrived on their coast: And it is further said that *Iphigema* came afterwards to bee the Priest of that Goddesse amongst them, and did use to kill the men that were taken upon her Altar. Now the present History doth require that wee should declare the cause of this manner of sacrificing of strangers, especially for that the *Argonautes* touching there doth leade us into it. The report goes, that *Sol* begot two sonnes *Aeta* and *Perses*: *Aeta* reigned in *Cholchus*, and *Perses* in *Taurica Chersonesus*; both of them were cruell and fierce.

Of *Perses* came *Hecate*, who surpassed her father in audaciousnesse and inhumanitie; for, delighting in the death of men, shee slaughtered them with her arrowes as if they had beene wilde beasts, and applying all her study and endeavour to the compounding of deadly poysons; shee was the first that found out *Aconitum*, making tryall of the force and nature of every poyson in meates, which shee gave to strangers: Being growne skilfull therein, shee poysoned her Father; then taking his Kingdome into her hands, shee dedicated a Temple to *Diana*, unto whom shee sacrificed all strangers that chanced to arrive there, thinking to render her name the more famous in future time for such her crueltie.

After this shee married her uncle *Aeta*, and by him had three children, *Circe*, *Medea*, and *AEgealeus*. *Circe*, giving her selfe to the knowledge of poysons, discovered sundry wonderfull virtues of many herbes and rootes, and although shee was instructed by her mother *Hecate* in divers of them, yet found shee out so many new ones, that shee surpassed all others therein. This *Circe* being wedded to the King of the *Sarmatians*, which by some are called

Scythians, first of all bereaved her husband of his life with poyson, then seized on his Kingdome, and vexed her subjects with much violence and crueltie; for which being expelled from her State, some writers say, that she fled with those women which followed her, to a certain Iland in the Ocean; but according to others, that she went into *Italy*, and seated her self in that promontorie, which now is called *Circaum*.

Medea.

Medea likewise thoroughly instructed, as well by her mother, as her sister, in all kinde of Sorcery and poysons was yet tarre different from them in disposition; for she delivered strangers from the perill of losing their lives, and many times with prayers interceding her father for the saving of condemned persons, yea, she her self often freed such as were cast into prison. It is said, that *Acta*, both by his own inclination and his wives perswasion, observed the cruel custome of killing strangers. *Medea*, continuing daily more and more adverse to her fathers crueltie, was therefore committed by him to safe custody, but escaping from her keepers, she fled to the Temple of the Sunne that was seated on the Sea shore, at such time as the *Argonautes* arrived there, and by fortune meeting with her, she acquainted them with her fathers wicked custome of sacrificing strangers: Whereupon commending her humanity, they plainly made known unto her the cause of their comming thither, and so farre prevailed with her, that she promised to assist them in the executing of their enterprize, upon condition that *Jason* would ingage himself by oath, to take her to wife, which he performing, they went with her in the night to the Golden-fleece: Now for the better understanding of what this was, our present History requires that we should omit nothing that may conduce to the full knowledge thereof.

*Jason takes
Medea to wife.*

Of the Golden-fleece.

They write that *Phrixus*, the sonne of *Athamas*, to avoid the wicked plots and treachery of his mother-in-law, fled with his sister *Helle* out of *Greece*, and being transported according to a certain Oracle of the Gods, from *Europe* into *Asia*, upon the back of the golden-Ramme, the virgin fell into the Sea, and so gave the name of *Hellepont* unto it. *Phrixus* passing through to the Country of *Pontus*, came to *Colchis*, where according to an Oracle he sacrificed the Ramme, and hung up the skinn of it in the Temple of *Mars*.

Long after, *Acta* reigning in *Pontus*, had this answer from the Gods, That he should then dye, when as the Golden-fleece should bee taken away by strangers coming thither: For this cause, and carried also by his own naturall crueltie, he sacrificed all forrainers that fell into his hands, to the end that the fame of such wickednesse should terrifie them from arriving there; with all hee compassed the Temple round about with a strong wall, and placed for a guard thereof confiding men, which he sent for from *Taurica*; of whom strong fables have beene invented by the *Greeks*, for they report that there were Bulls about the Temple which breathed forth fire at their mouths and nostrils, and a dragon besides
for

for the guard of the Fleece : But the truth is, that the name of Bulls was derived from the strength of the guard, and from the cruell execution of strangers, the Bulls breathing out of fire. In like manner, by the Dragon which kept the Temple, the Poets signified the mer- vailous nature of that creature ; as also that which they feigned of *Phryxus* was , that he sailed in a ship that was called the Ram from the figure of one which was fixed on the fore-deck thereof, and *Hel- les* falling from the back of it, was no other, but that being Sea sick, and holding her head over the side of the ship, to vomit, fell over board and so was drowned.

Others affirme that *Gambrus* , King of the *Scythians*, coming to *Colchos*, at such time as *Phrixus* with his Tutor were there made pri- soners, fell into a great lyking of the youth, and having received him as a present from *Aeta*, hee brought him up as his legitimate sonne, and left his kingdome to him ; As for his Tutor (whose name was *Ramme*) hee was sacrificed to the Gods, and his skinne fleaed off from his body, was according to the custome , hung up in the Temple. Then touching the answer given him, that he should die, when as the skinne of the *Ramme* should bee stolne away by strangers, they say that the King, having placed a guard about the Temple, caused it to bee gilt all over, that they might bee the more diligent in keeping it : But let the readers hereof judge of these things as the please ; howsoever they deliver, that *Medea* con- ducted the *Argonautes* to the Temple of *Mars*, distant from the re- gall Citie of *Sybarus* seventy furlongs, whither being come, shee called to the guard, in the Taurick language, who thereupon o- pening the gates unto her, as to the Kings daughter, they entred to- gether with her into the Temple, and drawing forth their Swords, they killed many of the Barbarians ; the rest, terrified with that sud- daine surprise, betaking themselves to flight, the *Argonauts* carried away the golden-Fleece, and with all speede returned towards their ship. They farther say that *Medea* destroyed the dragon that kept the Fleece, and, as they feigne, never slept, with poyson. Now news being brought, by them that fled, to King *Aeta* of what had past, he instantly, with such forces as he had, pursued the *Greekes*, and find- ing them on the Sea shore, he entred into fight with them, where at the first encounter *Iphidus*, the brother of *Euristheus* was slaine ; but all the rest of the *Argonauts* coming in, the King himselfe was killed by *Meleager*, so that the *Greekes* prevayling, those of *Colchos* were ut- terly defeated with a mighty slaughter. Howbeit the chieftest of them were wounded, namely *Jason*, *Laertes*, *Atalanta*, and the *Thes- piada*, who in a few dayes were, by *Medea* cured with herbs and rootes ; after their recovery they set sayle, and being in the midst of the *Pontick* Sea, they were taken with a furious tempest, which upon vows made to the Gods of *Samothrace* by *Orpheus*, as before, soon ceased : Then close by their Ship appeared the Sea-God *Glauc- cus*, who for two dayes and two nights together continually accom- panied them, and foretold the acts which *Hercules* should perform, and his immortalitie, as also that the *Tyndarides* should have the ho-

The *Argo-
nautes* get the
Golden-fleece.

Glaucus fore-
tells to *Hercu-
les* his future
acts and im-
mortalitie.

Byzantus.

Laomedon slain
by Hercules.Jasens neereft
kinred made a-
way by Pelias.

nor of Gods attributed to them by men. Afterwards having called to every one of the *Argonautes* by their severall names, and declared that he was sent to them by the Gods, upon *Orpheus* his prayer, he counselled them, as soon as ever they came back into their Country, to perform the vows they had made unto the Gods for their twice recovered safetie. When as the *Argonautes* were arrived at the mouth of *Pontus*, they made to the land, where *Byzantus* then reigned, from whom the Citie of *Byzantium* hath taken its name; and building an Altar there, after they had sacrificed unto the Gods, they consecrated the place, which to this day is still worshipped by failers: Then putting to Sea again, they passed through *Propontis* and the *Hellepont* to the coast of *Troy*, where being arrived, *Hercules* sent his brother *Iphiclus* and *Telamon* to *Laomedon* for *Hesione* and the horses; but he, instead of delivering them unto him according to his promise, cast the messengers into prison, and sought by treachery to destroy the rest of the *Argonautes*; and to this perfidious dealing of his, did all his sonnes consent, saving *Priamus*, who alone stood stiffly for the performance of their promise to the *Greeks*, and the deliverie of his sister and the horses to *Hercules*: whereunto seeing they would by no means agree, it is said, that *Priamus* closely conveyed two swords unto *Telamon* in the prison, and declaring unto him his fathers wicked purpose, willed them to shift for themselves, whereupon slaying their keepers, they fled to their companions, unto whom they discovered *Laomedons* designe, and so they all marched against the King, that with all his forces was set forth out of the Citie against them. Falling then into fight with one another, the *Argonautes* prevailed, and *Hercules*, bravely demeaning himself, killed *Laomedon*; after which taking the Citie by force, and setting *Priamus* as a just man, and their friend, in the Kingdome, they departed from thence.

Many of the ancient Poets deliver, that *Hercules* alone, and not in the company of the *Argonautes*, went with six shippes for the recoverie of his horses, and took *Troy*; and so much *Homer* affirms in his verses, writing that *Hercules*, to be revenged of *Laomedon* for defrauding him of his horses, sailed unto *Troy* with six ships and a few forces, and sacked it. Howsoever, it is said, that the *Argonauts* parting from *Troy*, arrived in *Samothracia*, where paying their vows to the Gods, they left their offering Cupps in the Temple there, which are kept to this present. Now their return being as yet unknown to the *Thessalians*, and the report flying about, that all which accompanied *Jason* into the country of *Pontus* were slain, *Pelias*, thinking it a fit time to remove all those that might any way pretend to the Kingdome, first of all compelled *Jasens* father to drink Bulls blood; then made away his brother *Promachus*, being but a child, and condemned his mother *Alumede* to death, who flying into the innermost parts of the Royall Palace, and there beseeching the Gods to revenge such impietie, with a manly courage, worthy of eternall memory, she ran her self through with a sword. *Pelias* having committed these horrible crimes, was

not

not long without receiving condigne punishment; for *Iason* coming secretly in the night to *Ormus*, a place not far from the City of *Folchus*, understood the cruell murder of his parents, whereupon the Argonautes promised to assist him all that ever they could to revenge the same, and being ready prepared to perform as much, they entred into consultation, whither they should suddainly fall upon the City, and unawares assail the King with armes, or rather every man return to his own home, and raising what power they might to joyn all in a common war together against him, because it seemed a matter almost impossible with only fifty and three men, that they were, to prevaile over him that had such forces as he had in the City. Now whilest they were in this debate, it is said, that *Medea* interposing her self, offered to destroy *Pelias* by a wile, and deliver up the Royal Palace unto them without danger. At this speech of hers they very much wondering, demanded of her how she would effect it, whereunto she answered, that she had brought along with her many sorts of poyson of strange and admirable vertue, found out, as well by her mother *Hecate*, as her sister *Circe*, whereof yet she never had made use before to the destruction of any man, but now, if they pleased, she would imploy them to revenge upon *Pelias* his horrid wickednesse; then having acquainted them with what she meant to do, she told them further, that the businesse once done, she would give a signe thereof from a Tower of the Palace to such as they should appoint to attend for it, by smoak in the day, and fire in the night. The Argonautes well approving of this plot, *Medea* caused an hallow image of *Diana* to be made, wherein she hid many severall kinds of poyson; then with certain medicines turning her hair all white, and her face and body so wrinkled, that she seemed to be a very old woman, she took that statue of *Diana*, and as her Priest went with it in an uncouth manner to the City, where all the people running out to gaze upon her, as some strange spectacle, she exhorted them to receive and worship the Goddesse in all humility, being come as far as the Hyporboriens for the good of their King and City: Whereupon every one adoring the Goddesse, the whole multitude led *Medea* along madly to the Royal Palace of *Pelias*, who was so stricken with superstition and amazement, occasioned by *Medea's* delusions, that both he and his daughters were verily perswaded this Goddesse was come unto them for the happinesse of his State, the rather, because she affirmed, that *Diana*, drawn through the air by Dragons, had compassed most part of the world, and at last was arrived there of purpose that she might be continually worshipped by him, who was the most pious of Kings, and that she was commanded by the Goddesse to convert *Pelias* his old age with certain drugs into youth, that so he might enjoy a blessed long life, and acceptable to the Gods. The King marvelling at her speech, willed *Medea* to make some such triall upon her selfe, as might induce him to give credit to what she said: Thereupon she desired to have faire water to be brought unto her, wherewith then shutting her selfe up in a chamber,

The slaughter
of Pelius.

ber, she annoynted her body all over with the juice of certain herbs, by the power whereof she returned to her former estate, which when the King and his daughters beheld, they were mightily astonished at it; for they believed, that an old withered woman could not become a faire young maid, without some great and special providence of the Gods. Moreover it is said, that *Medea* with her enchantments made *Pelius* see the shape of the Dragons in the ayre, which she said, had brought her thither; so that upon the sight of all these things which *Medea* had wrought above the course of nature, he no longer doubted but that she spake the truth, and therefore commanded his daughters punctually to observe and do whatsoever she willed; for thinking it not fit to commit the managing of such a mystery to servants, he would have them alone to take the care of it upon them, and in every thing concerning him, diligently to obey *Medea*; vvhen the next night, vvhenas *Pelius* vvvas gone to bed, told his daughters, that for the effecting of that she had promised, they must boile their father in a brazen Cauldron, vvwhich they refusing, unlesse she would first by some experiment demonstrate unto them, that they might safely do it, she took a ram that had been bred up tame in the house, and dividing it into four quarters, boyled it so long with certain drugs, till to their seeming she brought forth out of the Kettle a young Lamb. Hereupon giving full credit unto her, they vvvent all and cut their fathers throat, only *Alceste* out of her naturall affection and piety to him, vvould have no hand in it. *Pelius* being thus made avvay, *Medea* vvould not suffer his daughters to cut his body in pieces and boile it, feigning that certain vvoves vvvere first to be made unto the Moon, to vvwhich end she caused them to go up vvith her to the top of the Palace vvith burning torches in their hands, vvhere to spin out time, making a long speech in the Taurick tongue, she gave the Argonautes the sign for the executing of their enterprife, who seeing the burning light appearing from the Tower, and judging that the King was dead, ran with all speed into the City, and so marched with their swords drawn to the Royal Palace, where they killed all that withstood them. *Pelius* his poor daughters being come down to go and boile their father, and finding *Jason*, and the rest of the Argonautes so much against their expectation masters of the Palace, were so mightily afflicted with their cruell misfortune, for that they could neither revenge *Medea's* vile deed upon her, nor recall that was past, as they would have killed themselves; but *Jason* moved with pity kept them from doing so, by telling them with comfortable words, that they had not offended either willingly, or out of malice, but meerly through error, wherefore he bad them be of good cheer, for he would take a speciall care to bestow them well in marriage. Then calling the people together, he declared unto them the cause of what he had done, and that the revenge he had taken was far short of that which *Pelius* his impiety had deserved. Afterwards he settled upon *Acastus* the son of *Pelius*, his fathers Kingdome, and committed his sisters to his charge to be maintained by him according

ing to their dignity, untill such time as he should performe his promise unto them, which not long after he did, for he married them all to men of great quality, *Alceste* the eldest to *Admetus* of Thessalia, the son of *Pheretus*, *Amphinome* to *Arobremonus*, the brother of *Leonteus*, and *Evadne* to *Oeneus*, the son of *Cephalus*, then King of Phocis. These things finished, he went with the *Argonautes* to the Isthmus of Peloponnesus, where having sacrificed to *Neptune*, he dedicated the ship *Argo* unto him. The fame of him being now spread all abroad, he repaired to *Creon* King of Corinth, with whom he lived some time. The *Argonautes* thinking to return into their countryes, were perswaded by *Hercules* to do one memorable thing before they parted, which was to celebrate certain Games and Turnaments in some place commodious for all Greece, to the honor of Olympick *Jove*, the chiefest of the Gods, and withall exhorted them to take an oath to be aiding to one another, when need should require, whereunto all of them consenting, *Hercules* by their order chose out a plot of ground in the country of the Eleans, neer to the river of *Alpheus* for the assembly to meet in, where horse-races, wrastring, and other exercises were instituted, which afterwards were called Olympick Games, and whereunto the most eminent persons of Greece usually resorted. The glory and fame of *Hercules* increasing, many out of every City sought his friendship, offering to accompany and follow him in all manner of dangers, so that in a short time he made up a great army, wherewith running over most part of the world, for his infinite benefits conferred on men, he merited immortality. But the Poets given to fables, strangely feign, that *Hercules* alone, and naked, went along subduing all the Monsters of the earth. Now let us return to *Jason*. He, say the Corinthians, lived ten years with *Medea*, and begot on her four sons, *Didymus*, *Thessalus*, *Alcimenus*, *Thisander*, in all which time she was in great esteem with her husband, not only for her beauty, wherein she excelled, but also for her prudence, and other vertues wherewith she was adorned; but after that, growing somewhat in years, *Jason* fell in love with *Glaucia*, the daughter of *Creon*, and demanded her in marriage of her father, who giving his consent thereunto, and appointing a certain day for their Nuptialls, *Jason* would have perswaded *Medea* to a voluntary divorce, alledging that he sought that wife not out of any contempt of her, but that he might have children by her to inherit *Creons* Kingdome. *Medea* took this in very ill part, and called the Gods to witnesse of the oaths and vowes he had made unto her, neverthelesse *Jason* forgetting all that was past wedded *Creons* daughter, & would have expelled *Medea* presently out of the City, but having obtained one days respit more of *Creon*, and with certain drugs changed her countenance, she got into the Royal Palace by night, and set it on fire with a certain root, found out by *Circe*, of such vertue, that whatsoever it fired, could never be extinguished. The Palace then being all of a light flame, *Jason* they say hardly escaped out of it, but *Creon* and *Glaucia* were consumed therewith. Some writers report, that *Medea's* sons presented the Bride

The institution
of the O.
lympick
Games.

Jason and
Medea's chil-
dren.

Medea sets
Creons Palace
on fire.

with gifts that were poysoned, which made her instantly to fall sick, and her father coming to comfort her, had no sooner imbraced her in his arms, but both of them died out of hand. *Medea* not satisfied herewith, and fully bent to be revenged on *Iason*, (so much did anger, jealousie, and cruelty prevail with her) whenas she heard that he had saved himself from the fire, she to torment him the more, and add to his affliction, made avway his sons, for she cut the throats of all her children, except of one that fled avway from her, and buried their bodies in the Temple of *Juno*, then making out of Corinth by night vvith certain confidents of hers, she vvent unto *Hercules* at *Thebes*, desiring him, as one vvho vvvas a surety for the performance of the promises made her in *Colchos*, that he vvould succour her, vvhiich he ingaged himselfe accordingly to do. *Iason* bereft of his vvife and children, and every one judging him vvorthily plagued, vvvas not able to support his misfortunes, and therefore killed himself. The Corinthians astonished with so many horrible accidents, and doubting of the Sepulcher of *Iasons* sons, sent some to the Oracle of *Apollo*, to inquire vvhat vvvas become of them, the God made answer, that they were interred in *Juno's* Temple, and withall commanded them to worship them wih the honor of Heroes. After this, *Thessalus*, who had preserved himself from his mothers fury, returned to *Corinth*, and from thence went to *Jolchus*, his fathers country, where finding all the sons of *Pelias* newly dead, he as next Heir took the Kingdom upon him, and called his Subjects after his own name *Thessalians*. But many are of another opinion touching that naming of the *Thessalians*, as we wil deliver hereafter in its due place; *Medea* being come to *Thebes*, found *Hercules* mad, and cured him with certain medicines which she used unto him; then perceiving that by the command of *Eurysthen*, he could not assist her, she went to *Aegeus* King of *Athens*, who some say begot on her a son, called *Medus*, that afterwards raigned over *Media*. Others affirme, that she was there accused by *Ippetus*, and absolved, but *Theseus* coming thither, she was charged with witchcraft, and thereupon compelled to abandon *Athens*, and that *Aegeus* promising to see her safely conveighed to whatsoever place she would, she made choice of *Plœnicia*, whither being transported, she passed from thence into the higher parts of *Asia*, where she met with a certain renowned King, by whom she had a son named *Medus*, who succeeding after his fathers decease to his Kingdome, grew to be a very mighty Prince, and called his Subjects after his own name, *Medes*. The Tragedians afterwards published many strange and wonderfull things of *Medea*, some in favour of the Athenians affirmed, that *Medea* having had *Medus* by *Aegeus*, carried him safely to *Colchos*, where finding her father *Aetes* expelled from his Kingdom by her brother *Perfes*, she killed him, and placed her son *Medus* in it, who increasing in power, ran over many parts of *Asia* beyond the country of *Pontus*, and subdued that same, which from him was called *Media*. Now to recite all that is written of *Medea* would be too long, and unnecessary, wherefore we will add that which remains more to be spoken of the Argonautes. For there are not a few,

Iason kills
himselfe.

Thessalus,
from whom
the *Thessalians*
were named.

Medus.

as well antient as later writers, amongst whom is also *Timæus*, which deliver, that the Argonautes after their stealing away of the golden Fleece, being arrived at the mouth of Pontus, a strange thing befell them, and worthy of history. For sailing up the river of Tanais, to the very head of it, they carried their ship over land to another river, by the current whereof they were brought into the North Ocean; after that leaving the land on the left hand they came to the *Gades*, and entring into our Sea, returned into their country; and for a prooffe thereof, they say, that some Inhabitants upon the Ocean do amongst the Gods chiefly worship *Castor* and *Pollux*, for they have it by tradition from antient times, that those Gods are ever present with them that sail in the Ocean. There are many places also about the Ocean which have taken severall names, as well from the Argonautes, as from the Dioscuri. Moreover the continent that lies betweene the *Gades*, retains expresse marks of their returne, for sailing ncer to the Tyrrhene Sea, they arrived at an Island called *Æthalia*, where the best Port that was in it was from their ship called *Argoon*, which name it retains untill this day. In like manner there is another Port upon the Tyrrhene Sea, some fourscore furlongs from Rome, surnamed *Telamon*. Furthermore, there is nigh to the City of Formia in Italy *Æeta*, now called *Caieta*. The Argonautes being afterwards driven by the winds to the Syrtes, or quick-sands on the Lybick shore, they were forewarned by *Tritonus* the King of Lybia of the danger they were in, for an acknowledgement vvhich they presented him with a three-footed Cauldron of brasse, having antient letters ingraven on it, vvhich they say is still extant amongst the Hesperians. Neither doth that seem fit to be omitted by me, which some vvriters deliver for a truth, namely, that the Argonautes passing thorough one of the mouths of the river of Ister, came into the Adriatick Gulph; but they are convinced by time, vvhich think, that Ister disimbogues it selfe by severall mouths into the Sea of Pontus, and that one of them falls into the Adriatique; for the Romans making vvar on those Nations that inhabit about Ister, found by experience, that the mouth of that river vvas forty furlongs distant from the Adriatick Gulph. But the likenesse of rivers names ministers occasion of error to vvriters.

The navigati-
on of the Ar-
gonautes.

CHAP. V.
Of Hercules his Sons and Nephews.

HAVING written of the Argonauts, and of the acts of *Hercules*, we will now speak of his sons, who after the death of their father made their abode in Trachina with King *Ceicus*, where when as *Hylus* and sons of his brethren were come to mans estate, *Eurystheus* fearing lest the rest also being arrived at the same age, they would deprive him of the rule of *Mycæna*, and therefore desiring to drive them out of Greece, threatned to make war on *Ceicus*, unlesse he would expell out of his territories the *Heracida*, *Licymnius* his sons, *Iolaus*, and all the Arcadians, that had formerly served under *Hercules*. Now they finding themselves much inferior to *Eurystheus* in power, voluntarily abandoned Trachina, and went unto many noble cities, desiring them to receive them; but all the rest out of feare refusing so to do, the Athenians alone, out of their naturall humanity, entertained them, and gave them the city of Trycorython, which hath to name Tetrapolis, to inhabit in. Afterwards whenas all *Hercules* his sons were grown men, and indued with those parts which might be expected from those that were descended of such a father, *Eurystheus*, envying their prosperity, marched with a great army against them. The *Heracida*, supported by the Athenians, and having *Iolaus*, *Theseus*, and *Hylus* for their Leaders, set forth to incounter him, and in a battell overcame *Eurystheus*, who therein lost very many of his men, and he himself, flying away in his chariot, was by *Hylus*, the son of *Hercules*, slain. All the sons of *Eurystheus* fell also in the fight. The *Heracida*, having obtained so notable a victory of *Eurystheus*, prosecuted the war under the conduct of *Iolaus*, against *Atreus*, who after the death of *Eurystheus* had seized upon the Kingdome of *Mycæna*, and associating himself with the Tegeates, and some other confederates, went forth to incounter the sons of *Hercules*. Both armies then affronting one another at Isthmus, *Hylus* challenged any one of the enemies side to a single combat, upon this condition, that if he prevailed, *Eurystheus* his kingdome should be yeelded up unto the sons of *Hercules*; but if he were overcome, then should not the *Heracida* come within the space of fifty yeares into Peloponnesus. *Echemus*, king of the Tegeates, accepted of the challenge, and killing *Hylus*, the *Heracida*, according to the agreement, desisted from their enterprize, and returned unto Trycorython. A while after *Licymnius*, with some of *Hercules* his sons, and *Tlepolemus*, went unto the Argives, who willingly received them: The rest which continued in Trycorython, after the expiration of the forementioned fifty yeares, passed again into Peloponnesus, as shall be related in its due time. *Alcmena*, being gone from Thebes, vanished away and was never seen more; wherefore the Thebans worshipped her as a Goddesse. The residue of the *Heracida*, being put in possession of their fathers inheritance by *Eginus*, the son of *Dorus*, unto whom

Hercules

Hercules had committed it in trust, settled themselves in *Doria*. *Tlepollemus* falling at odds with *Lycimnius*, was by him slain, by reason whereof he fled from *Argos* to *Rhodes*, which Island was at that time inhabited by Greeks, whom *Triopatus* the son of *Phorbas* brought thither, and had with the common consent of them all divided it into three parts, wherein he built three Cities, *Lindus*, *Ialysus*, and *Camirus*, and ruling over the whole Island, he went at last with *Agamemnon* to the war of *Troy*.

Of Theseus and his acts.

AFTER we have discoursed of the sons of *Hercules*, the next of whom we will treat is *Theseus*: He was the son of *Ageus*, and *Aethra*, the daughter of *Pitheus*, by whom he was brought up in the City of *Troezen*, where having found, as the Poets feign, certaine Tokens which his father *Ageus* had hid under a stone, he went to *Athens*, & going from thence to Sea, he in imitation of *Hercules*, applied his mind to such actions, as might acquire him glory and praise. The first enterprize he undertook, was the ridding the world of *Corynetes*, a famous robber, who had his name from *Coryna*, that is a club, with which weapon he used to beat out the brains of passengers. The second was one *Sinim* in *Peloponnesus*, who bending two trees together, and tying to each of them a mans arm, let them go, and so tore the body in sunder with terrible pain. The third was the killing of a wild Boare in *Crommyon*, which had been the death of many a gallant man; he cut off *Scyron* also, that inhabited those places about *Megara*, which from him were called the *Scyronian* stones; this same compelled travellers to cast themselves downe from an high precipice, and other whiles carried men up to a steep rock neer to *Chelone*, and with his foot kicked them into the Sea. Moreover he bereft *Cercyon* of his life neer to *Elenfina*, who setting upon passengers, murdered all that he overcame. After that he slew *Procrustes*, who lived in that part of *Attica*, named *Curdalus*, he forced travellers to lye down upon a certain bed that he had, and if they were longer then it, he cut off as much of their legs as reached beyond the bed; and if they were shorter then it, he stretched out their limbs with a rack till they were even therewith, from which his doing he was surnamed *Procrustes*. These acts performed, and returning to *Athens*, he was known to his father by the Tokens he brought. Then having subdued the *Marathonian* Bull, which *Hercules* transported out of *Crete* into *Peloponnesus*, he led it to *Athens*, where it was consecrated by *Ageus* to *Apollo*. It rests for us now to speak of the *Minotaure* which *Theseus* killed, and was the accomplishment of his acts: But first, for the better explanation of our history, it behoves us to say something of the times, which were most contiguous to those whereof we have already treated. *Tectamus*, and the sons of *Heleus*, who descended from *Deucalion*, together with the *Aeolians* and *Pelasgiens*, arrived in *Crete*, and became Lords of the Island, where

Theseus, and his acts.

Of the Minotaure.

Tectamus.

Teetamus took *Creta* to wife, and by her had his son *Asterius*, during whose reign in *Crete* *Iupiter* (as they say) brought *Europa* out of *Phoenicia* upon a Bull thither, and begot of her three sons, *Minos*, *Rhadamanthus*, and *Sarpedon*. *Asterius* after this, wanting children, married *Europa*, and adopting *Joves* sons, left his kindom unto them. Of these three *Rhadamanthus* gave lawes unto the *Cretans*, and *Minos*, taking the kingdom upon him, wedded *Itone*, the daughter of *Lyctius*, which brought him forth a son, named *Lycastus*; he, reigning likewise in *Crete*, had by his wife *Ida*, the daughter of *Corybantus*, a second *Minos*, whom many affirm to be the son of *Iove*. This same did first of all the *Greeks*, setting forth a fleet, obtain the dominion of the sea, and marrying *Pasiphae*, the daughter of the Sun and *Creta*, had by her *Deucalion*, *Cratæus*, *Androgeus*, *Ariadne*, and many other children. *Androgeus*, going to *Athens*, and overcoming all that contended with him in any kind of Game, grew into familiar acquaintance with the sons of *Pallantis*. Now *Ægeus*, fearing that they thorough this their friendship with *Androgeus* might get aid of *Minos* to expell him out of his kindome, laid such a plot, that *Androgeus*, travelling towards *Thebes*, to see a certain famous fight there, was by some, inhabiting about *Inoe* in *Attica*, made away. *Minos*, much grieved for the losse of his son, came to *Athens*, requiring that the murderers of him might be punished; but receiving no satisfaction, he denounced war against the *Athenians*, and withall besought the Gods to plague them with drought and famine; whereupon a dearth ensuing both in the country of *Attica*, and over all *Greece*, the Commanders thereof consulted with the Oracle to know how this mischief might be averted from them. The God willed them to repair unto *Æacus*, the son of *Iove* and *Ægina*, the daughter of *Asopus*, and desire him to offer sacrifice for them, which accordingly performed by him, the dearth ceased in all the other parts of *Greece*, only the *Athenians* were still afflicted with it; so that they were compelled to have recourse again unto the God for a remedy of so grievous a calamity. They were answered, that then they should be freed from it, when as they should give unto *Minos* such satisfaction for the death of *Androgeus* as he pleased to demand. The *Athenians* yeelding obedience thereunto, *Minos* injoynd them to send him yearly as a tribute seven Noblemens sons to be devoured of the *Minotaur* so long as he lived; which being done, the dearth ceased, and *Minos* desisted from warring on them. But failing afterwards in paying this tribute, *Minos* passed with a great army into the country of *Attica*, and required double as many as he had before, which were delivered unto him, and amongst the rest it was *Theseus* his lot to be one, who put his father in hope of his killing the Monster; and escaping the danger with much honor. But *Ægeus*, doubting the worst, charged the master of the ship, wherein *Theseus* was to be transported into *Crete*, that if his son returned prosperously with good successe, he should set up a white flag for a token thereof, and pull down the black, wherewith they went forth as mourners. *Theseus*, being arrived

ved in Crete, *Ariadne*, the daughter of *Minos*, exceedingly taken with his gallant demeanour, and comeliness of person, instructed him how to kill the Minotaur, and get out of the Labyrinth. All which having executed by her counsell and direction, he secretly stole away by night, and carrying *Ariadne* along with him, he came by sea to an Island, heretofore called *Dia*, but now *Naxos*, where, it is said, *Bacchus*, being mightily surprized with the beauty of *Ariadne*, conveyed her away from *Theseus*, and made her his wife, whom he so infinitely loved, that after her death he dignified her with the honor of immortality, and placing her in heaven, he turned her into a crown of stars, bearing her name. Now they say, that the master of the ship, wherein *Theseus* returned, was so exceedingly troubled with the losse of the virgin, that he forgot *Egeus* his command, and came to Athens with a black flag, which *Egeus* perceiving from an high tower, thought his son was dead, and therefore, overcome with sorrow, threw himself down headlong, and broke his neck. After the death of his father *Theseus* succeeded in his kingdom, and governing justly with good lawes, did many things which very much conduced to the welfare and augmentation of the city, amongst the rest this was a notable one, that he drew much people to inhabit Athens, whereby increasing in power and authority, it seemed to hold the principality of all Greece. But to return unto that which is further to be spoken of *Theseus*. *Deacalion*, the eldest son of *Minos*, reigning in Crete, entered into a league with the Athenians, and married his daughter *Phædra* to *Theseus*, who after this his marriage sent his son *Hippolitus*, whom he had by the Amazon, unto Troezen to be brought up there by his mother *Æthra*. Of *Phædra* he begot *Athamantus* and *Demophon*. In proceſſe of time *Hippolitus*, being grown a very handsome young man, came upon the celebrating of a great feast to Athens, where *Phædra* his mother-in-law fell desperately in love with him; and returning back to Troezen, whither *Theseus* came with her not long after, she was so transported with the fury of her affection, as she stuck not plainly to demand of him that, which impudence it self could hardly require of a son-in-law, but he abhorring so great a wickedness, utterly denied her; whereupon at her husbands repair again unto Athens, she accused *Hippolitus* unto him for endeavouring to violate her chastity, and defile his fathers bed. *Theseus*, doubting whether this were true or no, acquainted *Hippolitus* with it by a messenger, who finding him by chance riding in his chariot, delivered what he had in charge unto him, wherewith he was so exceedingly grieved, and astonished, that he let slip the reines of his horses, who feeling themselves loose, and at liberty, ran away headlong with the Chariot, which thereupon breaking, *Hippolitus* intangled in his cloaths was overthrowne to the ground, and so torn in pieces. The Troezeniens for his former good life conferred divine honors on him. *Theseus* was grievously troubled with this calamity, and being afterwards driven out of his country by the Athenians, he died in exile; but they much repenting what they

*Ariadne.*The death of
*Egeus.**Hippolitus.*

Of the first
rape of *Helen*.

they had done unto him, fetched his bones unto Athens, and worshipping him as a God, they built a Temple unto him within the City of *Afyllus*, which after him was called *Theseus*. Now we are to speak of the rape of *Helen*, and of *Pirithous* his love to *Proserpina*, for they are intermingled with the acts of *Theseus*. *Pirithous* the son of *Ixion*, after the death of his wife *Hippodamia*, by whom he had his son *Polypitus*, came unto Athens, and there persuaded *Theseus*, *Phaedra* being dead, to steal away *Helen*, the daughter of *Jove* and *Leda*, then ten years of age, and surpassing by far all other Maidens whatsoever in beauty and modesty. *Theseus* embracing this overture, went with *Pirithous* to *Lacedemonia*, and taking a fit opportunity, brought away *Helen* to Athens, where casting lots whose future wife she should be, with this condition annexed, that he of them two which had the fortune to have her, should help the other to get him a wife, and having likewise confirmed the same with an oath, she fell to *Theseus* his lot. But the Athenians not brooking well the rape of *Helen*, *Theseus* out of fear of them, carried her away to *Amphidria*, one of the Cities of *Attica*, and committed her to the charge and care of *Æthra's* mother, and other of his friends. *Pirithous* desiring to have *Proserpina* for his wife, communicated it unto *Theseus*, who in regard of the impiety of the thing, laboured to dissuade him from it; but seeing he persevered still in his purposed rape, and withall charged him with his oath, he was fain to joyn with him in this attempt, so that descending into hell, they were both taken there, but *Theseus* was afterwards released for *Hercules* his sake, and *Pirithous* was detained still in everlasting pains for his impiety: Howbeit some write that both of them returned from hell, about the same time the *Dioscouri*, *Helens* brethren, marched with an Army to *Amphidria*, from whence, after they had subverted the City, they took their sister, still a Virgin, and withall led away *Æthra*, *Theseus* his mother, a captive to *Lacedemonia*.

CHAP. VII.

of the seven Captaines that made Warre against Thebes.

THE time doth now require that we should speak of the seven Captaines which they say went against *Thebes*, and also that we should declare from the beginning the cause of that Warre. *Laius* the King of *Thebes* having taken *Iocasta* the daughter of *Creon* to wife, and lived a long time with her without children, consulted with the Oracle whether he should have any or no; the answer he received was, that it would not be safe for him to have any, because that Son he should have would be the death of him his Father, and prove very fatall besides to his whole house. After which his wife bringing him forth a Son, he commanded the child to be bored thorough both the feet with an iron, from whence he was surnamed *Oedipus*, and so to be left exposed to the wide World. But they who had in charge to see this executed accordingly, did not expose him, but delivered him to a servile woman named *Polybia* to bring up. Being grown to mans estate, *Laius* made a journey to *Phocis* to learn of the Oracle, whether his exposed Son were still alive, and at the very same instant *Oedipus* having been acquainted with the manner of his exposing, was come thither also to know who were his Parents, so that meeting by chance together, and *Laius* proudly bidding him get out of the way, *Oedipus* moved with anger slew him, altogether unwitting that he was his Father.

The occasion
of the Theban
Warre.

Oedipus.

They say farther, that about the same time *Sphinx* the double-shaped monster came to *Thebes*, and propounded a riddle, the which whosoever undertook to unfold and could not, were to lose their lives; by means whereof many perished. Now the reward of him that should unfold the riddle was the marriage of *Iocasta*, and the Kingdome of *Thebes*; but none could do it, save only *Oedipus*: The riddle was this; What creature is that which in the morning goes on foure feet, at noon on two, and at night on three. All other missing the mark, *Oedipus* alone hit it; saying that Man was that creature; for a child he crawled on all four, grown to a man he went on two feet, and when he was old on three, for his staffe was in stead of a foot unto him. *Sphinx* being convinced of the truth thereof by his own judgment, flung himself down headlong from a steep place.

The *Sphinx*
his riddle.

Oedipus not knowing his Mother took her to wife, and had by her four children, *Eteocles*, *Polynices*, *Antigone* and *Ismene*; whereof the two brothers coming to age, and to the knowledge of the impiety of their house, confined their Father *Oedipus* for this dishonour from stirring abroad, and took the Kingdome upon them, having first agreed together to raige yearly by turns; and in regard

Oedipus his
incest and
children.

N n

Eteocles

Eteocles was the eldest that he should begin: which having done, and his year expired he refused to surrender up the Kingdome to his brother according to the covenant between them; whereupon *Polynices* repaired unto *Adrastus* King of the *Argives*, with whom was then *Tydeus* the Son of *Oeneus*, fled thither from *Atolia* for the slaughter of *Alcatus* and *Lycotheus* his nephewes in *Calydonia*. *Adrastus* entertained both these vee'y kindly, and drave thereunto by the answer of the Oracle he married his two daughters *Argia* and *Deiphile*, the former to *Polynices*, and the other to *Tydeus*, promising the two hopefull young men to restore them to their Country: But holding it fit first to right *Polynices* he sent *Tydeus* an Ambassadour to *Eteocles*.

This *Tydeus*, they say, slew fifty men which *Eteocles* had laid in wait to kill him in his return, and beyond all expectation came safely home.

Adrastus incensed herewith prepared for War, and got to joyne with him therein *Capaneus*, *Hippomedontes* and *Parthenopous* the Sonne of *Atalanta*. Some of *Polynices* his friend counselled him to carry the Prophet *Amphiaraus* along with him also to the War, but he foreknowing that if he went with him he should perish there refused to go; wherefore *Polynices*, according to report, gave to *Amphiaraus* his wife a chaire of gold, to the intent she should perswade her husband to accompany him in this expedition. Now at this very time it happened, that there was some difference between *Amphiaraus* and *Adrastus* concerning certain affaires of the Kingdome, which they referred to the arbitration of *Eriphyle* the wife of *Amphiaraus*, and sister of *Adrastus*, who gave her award on the behalf of her husband, but with this condition, that he in person should associate them in this War against the *Thebans*. *Amphiaraus* conceiving that his wife had betrayed him, promised notwithstanding to go along with them, howbeit he charged his Son *Alcmeon* if he miscaried in this War to kill *Eriphyle*, which he accordingly putting in execution afterwards, was so tormented in his conscience for it, as he became mad thereupon.

The hatred of
brothers is
deadly.

Adrastus, *Polynices* and *Tydeus* entring into this War, made choyce of four Commanders in chief, namely *Amphiaraus*, *Capaneus*, *Hippomedontes* and *Parthenopous*, and so all of them together marched with a great Army to *Thebes*; where *Eteocles* and *Polynices* with mutuall wounds killed one another: *Capaneus* striving to scale the walles was slain in the attempt: *Amphiaraus* riding in his chariot was swallowed up alive in opening of the earth and never seen more: In like manner all the rest of the seven Captaines saving *Adrastus*, and a great number of others besides lost their lives there; unto whom the *Thebans* denying buriall *Adrastus* returned to *Argos*; and when as none durst interr those dead bodies, the *Athenians* alone who surpasse others in goodnesse buried them all. This end had six of the seven Commanders that went to the siege of *Thebes*.

But afterwards their Sonnes in revenge of their Fathers death entered

entered into a War against the *Thebans*, but first of all they consulted with *Apollo*, who answered that they should vanquish them if they made *Alcmeon* the Son of *Amphiaraus* their General; which performed by them accordingly, he demanded of the Oracle whether he should punish his Mother *Eriphyle* or no; the god willed him to do it, as well because she had taken a Chaîne of gold to betray her husband, as also a rich vail to do the like to her Son.

They say that *Venus* in times past gave *Hermione* the Daughter of *Cadmus* a Gold chaine and a vail, both which *Eriphyle* had; the one from *Polynices*, and the other from *Thersander* the Sonne of *Polynices*, to the end she should exhort her Sonne to undertake the War against the *Thebans*.

Alcmeon then raising as many men in *Argos* as possibly he could, and adding such forces as he had from the neighbouring Cities, he marched with a mighty Army against the *Thebans*, and incontrring with them a cruell Battaille ensued thereupon, but *Alcmeon* obtained the victory.

The *Thebans* being thus overcome with the losse of a great multitude of their Citizens, and destitute of all hope of further resisting, went to aske counsell of *Tyresias* the Soothsayer, who advised them to abandon their City, as the only way to save themselves. They following his counsell left the City, and fled away by night to that part of *Bœotia* called *Thilposium*. *Thebes* being taken and destroyed they took *Daphne* the Daughter of *Tyresias* and carrying her away to *Delphos* they offered her as an oblation to *Apollo*: She living long there and taught the art of Divination, grew so excellent therein, that she wrote many admirable matters of severall kinds in verse, out of which it is said the Poet *Homer* took diverse things for the adorning of his Poem.

Having then very often by the inspiration of the God given sundry wonderfull answers, she was by all men furnamed *Sibylla*; for to be full of God, and *Sibylla*, is one and the same.

The *Victors* after they had destroyed *Thebes*, returned with rich spoyles into their Country. Amongst the *Thebans* which fled to *Thilposium*, *Tyresias* was one and dying there was buried with great pompe by his Citizens, who conferred divine honours on him. Then making War on the *Doriens*, and overcoming them in a Battaille, they drove them out of their Country, and a little after some of them seated themselves in *Funoes* habitations, and other went and dwelt in *Athens*.

The *Doriens* which were expelled out of their Country returned thither again in the raign of *Creon* the Son of *Menæceus* and inhabited *Grynaum*, *Limeum* and *Eubœa*. Before that *Bœotus* the Son of *Neptune* and *Arne*, passed into the Country of *Æolis*, which now is called *Thessalia*, and called them that accompanied him *Bœotians*. But we are to say something of the *Æoliens*.

In ancient times all the rest of *Æolus* his Sonnes that were descended of *Hellenus* and not of *Deucalion*, inhabited those places before mentioned, onely *Minas* raigned in *Æolis*, his Son *Hippotes* had by *Menalippe* another *Æolus*, whose daughter *Arne* *Neptune* got with child, whereat the Father was so highly displeased that he gave her to a certaine *Metapontine* stranger which was come thither by chance, with this condition that he should carry her to *Metapontum*, where she brought forth *Æolus* and *Bæotus*, whom the *Metapontine* lacking children and induced thereunto by an Oracle adopted for his Sonnes. These growing to be men and a sedition arising in *Metapontum* they made their putative Father Lord thereof. Afterwards a difference falling out between *Arne* and *Antolyta*, they in the maintenance of their Mothers cause killed *Antolyta*; wherewith their said Father being much offended they rigged forth certain ships, and put to Sea with their Mother and many of their friends.

Æolus arrived at the Ilands of the *Tyrrhene* Sea, which from him are called *Æolides*, and there builded a City named *Lypara*.

Bæotus came to *Æolus* the Father of his mother *Arne*, and succeeding him in his Kingdome he called all the Country after his Mother *Arnia*, and the people thereof after his owne name *Bæotians*.

Itonus the issue male of *Bæotus* had foure Sonnes, *Hippodamus*, *Electryon*, *Archilycus* and *Alegenor*: Of these *Hippodamus* begat *Eleus*, *Electryon* *Letus*, *Alegenor* *Elionius*, and *Archilycus* *Proteron* and *Archesitans*, who went commanders in chief of the *Beotians* Army to *Troy*.

CHAP. VIII.

of Neleus, and his Nephews.



WE will now speak of *Salmoneus*, *Titius*, and their Descendants, unto *Nestor*, who was present in the War of *Troy*.

Salmoneus was the Son of *Æolus* that came of *Deucalion*, who going out of *Æolis* with a great company of men, settled himself in *Elea*, by the River of *Alpheus*, where he built a City, called after his own name, *Salmonia*: he took to Wife *Alcidice*, the daughter of *Eleus*, and of her begot *Tyrea*, a Lady of excellent beauty and form: *Alcidice* dying, he married *Sidera*, who (as a Mother in law) hated *Tyrea*. *Salmoneus* being for his pride and impiety hated of his Subjects, was by *Jupiter* kill'd with lightning: after which, his Daughter *Tyrea* was gotten with childe by *Neptune*, and brought forth *Peleas* and *Neleus*: She had afterwards by *Cretus* *Amythion*, *Pheretus* and *Æson*. *Cretus* dying, there was a great dissension between *Pelias* and *Neleus* about the Kingdome, but at length they agreed, that *Pelias* should rule over the neighbouring Countrey of *Iolchus*; wherefore, taking with him *Melampus* and *Bias*, the Sons of *Amythion* and *Aglaia*, as also some *Achaians*, *Phthiotes*, and *Æolians*, he marched with an Army against *Peloponnesus*.

Melampus being a Diviner, cured the *Argive* Women of their madness, which the wrath of *Bacchus* had inflicted on them; and for the same, *Anaxagoras* the Son of *Megapentus*, gave him two parts of his Kingdome; whereof, having shared one half with his Brother *Bias*, he took *Iphianira* the Daughter of *Megapentus* to Wife, by whom he had *Antiphatus*, *Mantus*, *Bias*, and *Pronoen*.

Antiphatus begot on *Zenxippe*, the Daughter of *Hippocoon*, *Iocleus*, and *Amalceus*. *Iocleus* had by *Hypermestra* of *Lesbos*, *Iphianira*, *Polybia* and *Amphianus*.

Thus did *Melampus*, *Bias*, and their posterity hold the Dominion of the *Argives*. *Neleus* went with those that followed him, into *Messena*, and with the good will of the bordering people, built the City of *Pylus*, where reigning, he took *Chilore* the Daughter of *Amphion* the *Theban*, to Wife, and by her had twelve Sons, whereof the eldest was *Periclymeus*, and the youngest *Nestor*, who made one in the *Trojan* War. But this shall suffice for *Nestor's* Progenitors.

CHAP. IX.

of the Lapithes and Centaures.



Peneus.

Lapithes.

Ixion.

Perithous.

Ixion's cruell
fact.Ixion's punish-
ment.

The Centaures.

EE will now treat of the *Lapithes* and *Centaures*. *Oceanus*, according to the Fable, had many Sons by *Thetis*, which derived their names from Rivers; as *Peneus*, from that in *Thessalia*, unto whom *Creusa* brought forth *Ipsens*, and *Stylbia*; of her *Apollo* begot *Lapitha* and *Centaureus*. *Lapitha* inhabiting about the River of *Peneus*, and there reigning, married *Eurione*, the Daughter of *Arfinous*, by whom he had two Sons, *Phorbas* and *Periphas*, the Heirs of their Fathers Kingdome. All those people were from *Lapitha* called *Lapithes*.

Phorbas, being called in to the aid of *Alector*, the King of *Bæotia*, who stood in fear of the power of *Pelops*, passed into the Country of *Olenus*, and had conferred on him a part of the Kingdome of *Eleus*, wherein his two Sons *Ageus* and *Arætor* succeeded him.

Periphas, the other Son of *Lapitha*, begot of *Astyagea*, the Daughter of *Ipsens*, eight children, whereof *Antion* the eldest had by *Melate*, the Daughter of *Amythonus*, *Ixion*; who, they say, upon promise of many rich gifts unto *Hesioneus*, married his Daughter *Chia*, on whom he begot *Perithous*; but not performing with him accordingly, his Father in law took his Horses from him; whereupon, *Ixion* (ingaging himself to make good his word) sent for *Hesioneus*, and threw him into a great pit full of fire, where he was burnt to death: For which cruelty, when as none other would purge him of this murder, it is said, he was at length purified by *Jove*. But afterwards he grew so audacious as to attempt the deflowring of *Juno*, which coming to the knowledge of *Jupiter*, he turned a cloud into the shape of *Juno*; with whom *Ixion* lying, begot the *Centaures*. Neverthelesse, they say, that at last *Ixion* for his great wickednesse, was after his death bound by *Jove* unto a wheel, and there tormented with perpetuall pain. Many deliver, that the *Centaures* were bred up by the Nymphs in *Pelion*, where being the first that ever durst break and back Horses, they were thought to be born *Hippocentaures*, and thereof came the Fable, that they were half men, and half horses. It is further said, that they demanded part of their Fathers Kingdome of *Perithous*, which he denying, they made war upon him, but within a while gave it over. Not long after, *Perithous* giving his daughter *Hippodamia* to *Theseus* in marriage, invited the *Centaures* thereunto; who becoming drunk with wine, offered to ravish the Women that were at the feast; wherewith both *Theseus*, and the *Lapithes*, being mightily incensed, slew many of them, and drove the rest out of the City. For which cause, reuniting themselves, they fell upon the *Lapithes*, and put a great number of them to the sword. Some of those which escaped went to *Pholoe* in *Arcadia*, and others to *Malea*; from whence going forth to spoyl and rob the neighbouring *Greeks*, the most of them were cut off.

CHAP. X.

of *Æsculapius*, and his posterity.

NOW there is somewhat to be spoken of *Æsculapius*, and his posterity.

It is said, that *Æsculapius* was the Son of *Apollo* and *Corydonis*, who, being indued with an excellent wit, and giving himself to the study of Physick, found out divers things very available to the health of man, and was so excellent in his art, that he recovered many from most dangerous and desperate diseases; for which it is reported, how he restored divers that was dead to life again, and that therefore *Pluto* accused him to *Jove* for daily diminishing his Empire, by keeping men from dying; whereat *Jove* being much incensed, killed him with lightning. *Apollo* enraged for his death, slew the *Cyclopes* that framed the lightning, for which *Jove* being greatly displeased with *Apollo*, commanded him to descend from heaven to the earth, and there to serve men as a punishment of his offence.

Æsculapius left behinde him two Sons, *Machaon*, and *Podalirius*, who exercising their Fathers art went to the *Trojan* war with *Agamemnon*, and thereby curing many *Greeks* of their wounds; obtained not onely great glory, but after the end of the war were rewarded by them with sundry large immunities. Of this more hereafter.

Æsculapius.
Physick much
polished by
Æsculapius.

*Machaon and
Podalirius the
Sons of Æscu-
lapius.*

CHAP. XI.

of the Daughters of *Asopus*, and the Children of *Æacus*.

WE will write of the Daughters of *Asopus* and the Children of *Æacus*.

According to the Fable, *Oceanus* begot of *Thetis* many Sons, from whom Rivers had their denominations, amongst the which were *Peneus* and *Asopus*.

Peneus seating himself in *Thessalia*, gave his name to that River. *Asopus* making choyce of *Phliuns* for his habitation, had by *Methope* the Daughter of *Ladon*, two Sons, *Pelagius* and *Ismenus*, as also twelve Daughters.

Ismenus lived in *Bœotia*, neer to the River called by his name *Ismenus*. Of the Daughters, *Synope* was ravished by *Apollo*, and carryed to that place, where now is a City, from her named *Synope*: her Son *Syrus* ruled over those, which from him are styled *Syrians*. *Corcyra* too, being ravished by *Neptune*, was transported into that Iland, which from her is called *Corcyra*; of her was born *Phæacus*, from whom *Phæacum* took its name; and the Son of *Phæacus* was *Alcineus*, who guided *Ulysses* into *Ithaca*. *Salamis* likewise was ravished by

*Peneus and
Asopus.*

Ismenus.

by

by Neptune, and carryed into that Iland, from whom it is called *Salamina*, over which her Son *Cenchreus* ruled, who was very famous for killing of a Serpent of a monstrous greatnesse, that destroyed the inhabitants thereof. *Agina* was also ravished by *Jupiter*, and carryed into that Iland, which after her was named *Agina*, where she brought him forth a Son, called *Aecus*, who reigned in that Iland, and had three Sons, *Peleus*, *Telamon*, and *Phocus*; of which *Peleus*, having by chance killed his Brother *Phocus* with throwing of a sledge, was by his Father driven away, and fled to *Phibia* in *Thessalia*, where he was purged of that slaughter by King *Aetor*, who wanting children, associated him into his Kingdome. Of *Peleus* and *Thetis*, came *Achilles*, who went with *Agamemnon* to the siege of *Troy*. *Telamon*, the other Son of *Agina*, going to *Salamina*, took to Wife *Glauca*, the Daughter of *Cychreus*, the King thereof, and reigned over that Iland. *Glauca* being dead, he married *Erybia*, the Daughter of *Alcathus* the *Athenian*, by whom he had *Ajax*, which also was in the *Trojan Warre*.

The children
of *Aecus*.

CHAP. XII.

of *Pelops*, *Tantalus*, *Oenomaus*, and *Niobe*.



Oenomaus the
Son of *Mars*.
Hippodamia.

Pelops.

Pelops marries
Hippodamia.

Being now to treat of *Pelops*, *Tantalus*, and *Oenomaus*, we must begin our History somewhat higher. *Mars*, in *Pisa*, a City of *Peloponnesus*, begot on *Agina* the Daughter of *Asopus*, *Oenomaus*, who had one onely Daughter, named *Hippodamia*, and desiring to know of the Oracle how long he should live, he was answered, that then he should die, when as his Daughter *Hippodamia* should come to be married. Hereupon, *Oenomaus* fearing that which should befall him at his Daughters marriage, resolved to keep her in perpetuall Virginitie, as the onely means to preserve his life: But many suing to have her to Wife, he propounded unto them a Race to be run in a Chariot with four Horses, from *Pisa* to *Neptune's Altar*, neerto the *Isthmus* of *Corinth*, with this condition, that whosoever was overcome, should lose his life, and he that was Victor should have the Virgin. Now, he that undertook to run this race, setting forth in his Chariot, *Oenomaus* followed him close in his, which was driven by one *Myrtilus*, and having overtaken him, he with a spear that he carryed in his hand slew him. After then that many had lost their lives in that manner, by reason of the exceeding swiftnesse of *Oenomaus* Horses, and the great skill of his Charioter; *Pelops* the Son of *Tantalus*, coming to *Pisa*, and seeing *Hippodamia*, undertook to run the Race; which by corrupting *Myrtilus*, he won. Whereat *Oenomaus* was so overcome with grief, and believing withall, that according to the Oracle, the time of his death was come, he made away himselfe. *Pelops* by marrying *Hippodamia* obtained the

the Kingdome of *Pisa*; where he reigned justly, and with much prudence, and drawing the neighbouring people into *Peloponnesus*, he named that Countrey from himself *Peloponnesus*.

From whence
the name of
Peloponnesus
came.

Having thus made mention of *Pelops*, it seems necessary, to the end nothing may be omitted which is worthy of memory, that we should speak of his Father *Tantalus*, who being the Son of *Jove*, was famous for his riches, and dwelt in that part of *Asia*, now called *Paphlagonia*, where, for his Fathers sake, he lived in great esteem with the gods. But afterwards, growing insolent with his prosperity, he disclosed to mortall men some secrets which he had heard at their table, for which he was punished in this life, and after his death (according to the Fable) was tormented in hell amongst the wicked, with eternall pains. Of him, besides *Pelops*, came *Niobe*, which brought into the world seven Sons, and as many Daughters, of excellent form and beauty, so that waxing proud of them, she presumed to compare with *Latona* for children, wherewith she being mightily incensed to anger, as they faigne, commanded *Apollo* and *Diana*, the one to kill all the Sons, and the other all the Daughters of *Niobe* with arrows, which they performing accordingly it hapned that at one and the same time *Niobe* both abounded with, and wanted Children. *Tantalus* being fallen into the hatred of the gods, was expelled out of *Paphlagonia* by *Ilus* the Son of *Tros*, of whom and his Progenitors, we will write a little.

CHAP. XIII.

Of Dardanus and his posterity unto Priamus.

THe first that reigned in the Country of *Troy*, was *Teucer*, begotten by the River of *Scamander*, on the Nymph *Idaa*. He was a gallant man, and named his Subjects after himself *Teuceri*. His Daughter he gave in marriage to *Dardanus* the Son of *Jove*, who succeeding him in the Kingdome, called the people by his own name *Dardanians*; and built a City besides, neer to the Sea shore, of the same appellation. His Son *Erichthonius* lived in great felicity and wealth, and as *Homer* writes, was a mighty rich man, having three thousand Horses feeding at one time together in his pastures. *Erichthonius* begot *Tros*, who surnamed his people after himself, *Trojans*. This *Tros* had three Sons, *Ilus*, *Affaracus*, and *Ganymede*. *Ilus* made choyce of the champagne countrey to dwell in, and built in the Province of *Troas* a goodly City, called from him *Ilium*. *Laomedon* his Son begot *Tithonus* and *Priamus*; *Tithonus* passing with an Army into the Eastern part of *Asia*, even unto *Aethiopia*, is said to have a Son by *Ida*, named *Memnon*, who in succouring the *Trojans* was afterwards slain by *Achilles*. *Priamus* had by *Hecuba* his Wife, amongst many other, the renowned *Hector*, a man famous in the *Trojan* war. *Affaracus* reigning over the *Dardanians* begot *Capys*, of whom came *Anchises*, & of him & *Venus* *Aeneas*, of high repute amongst the *Trojans*. *Ganymede* the fairest of men, was carryed up into Heaven to be *Jove's* Cup-bearer.

Teucer.

Dardanus.

Tros.

Ilus.

Ilium.

Priamus.

Hector.

CHAP. XIV.

of *Dædalus* the *Minotaure*, and *Minos* his marching with an Army against King *Cocalus*.

Dædalus.



WE will now proceed unto *Dædalus*, the *Minotaure*, and *Minos* his Expedition against *Cocalus* King of *Sicilia*.

Dædalus was by birth an *Athenian*, and one of them which were called *Erechthida*, begotten an *Hymetione* the Daughter of *Eupallamus*. He was a most famous Architect, and did many admirable works in divers parts of the world, but especially, he so far surpassed all others in making of statues, that posterity were persuaded they did see, walk, and breath: for the composition of all the members and parts thereof was so exact and perfect, as it struck every one with wonder that beheld them; whereas former Artisans had framed the eyes, hands, arms, and thighs of their figures in such sort as they were very defective: *Dædalus* then, being in this high esteem for his art, was faine notwithstanding to fly his Countrey, upon this occasion. *Talus* the Son of *Dædalus* his Sister, was brought up by him in his profession, and having an excellent wit, he invented the Wheel which Potters use; and finding by chance the jawbone of a Serpent, he first of all cut a little piece of wood into the thickness and similitude of the teeth thereof, and afterward according to that model he made an iron Saw, which very much conduced to the Art of Architecture. Having likewise devised a Turners turne, and many other necessary instruments, he was so applauded by all men, that *Dædalus*, moved with envy, and fearing that he would become a greater Master then himselfe, made him secretly away; and being about to bury him, he was asked who it was he buried, wherunto a Serpent made answer and told who it was. But was not this a most wonderful thing, that a Creature, from whom the form of a Saw was taken, should discover the murther of the youth; for which *Dædalus* being accused, and condemned by the *Areopagites*, fled to a certain people in the *Attick* land, who from his name were called *Dædalians*. Passing afterwards into *Crete*, he was much made of for his art, by *Minos* the King thereof. The Fable delivers, that *Pasiphae* the Wife of *Minos*, falling in love with a Bull, *Dædalus* made the similitude of a Cow of wood, wherein she being inclosed and set under the Bull, enjoyed her desire. It saith further, how before that, *Minos* used to sacrifice yearly unto *Neptune* the fairest of all his Bulls, but having one that excelled by far all the rest, he sacrificed a worser unto him, whereat *Neptune* being displeased with *Minos*, struck *Pasiphae* in love with a Bull, under whom she being put by the art of *Dædalus*, it begot the Fable of the *Minotaure*, which was of a double shape, as being a Bull to the shoulders, and a Man from thence upwards. Now for the keeping of this Monster, it is further reported, that *Dædalus* framed the Labyrinth, that was so full of intricate windings and turnings, as it was almost impossible to finde a passage out of it. Wherein the *Minotaure* being shut up, seaven noble *Athenian* youthes, as we have declared before, were yearly

The *Minotaure*.

The Labyrinth.

yearly exposed unto him. *Daedalus* fearing the wrath of *Minos* for the wooden Cow he had made, fled from *Creta* with the assistance of a ship given him by *Pasiphae* for that purpose. *Icarus* his Son, accompanying him, when they came to a certain Iland, fell into the Sea, which, together with the Iland, was called after his name. *Daedalus* putting from thence, sailed to *Sicilia*, and arrived at that part whereas *Cocalus* reigned, who, in regard of his great skill, and the fame went of him, entertained him very graciously. Some say, that whilst *Daedalus* was still in *Creta*, and hid by *Pasiphae*, *Minos* very much desiring to punish him, caused all the ships of the Iland to be searched for him, and withall, promised a great sum of money to whomsoever should bring him forth; so that, being in despair of getting away by ship, he framed with singular art certain wings compacted together with wax, which he fastned to his Sons body, and his own, and therewith betook themselves to flie over the Sea: but *Icarus*, like a rash young man, soaring higher then he should, the wax wherewith the feathers of his wings were joyned together, melting with the heat of the Sun, fell into the Sea: The Father flying close to the water, and keeping the wax of his wings cool therewith, got safely into *Sicilia*. This Fable, although it seems very strange, we have thought fit to insert here.

Daedalus, for his rare knowledge in the art of Architecture, remained a long time with *Cocalus*, and the *Sicani*, performing many works in that Iland, which continue yet to this day. For neer to *Megara* he made that Lake, which is called the Fish-pond, from whence the River named *Alabus* runs into the Sea: and not far from that, which is now *Acragantina*, in a place called *Camicus*, he built a City upon a rock, that was inexpugnable, the access thereunto being so straight and difficult, that three or four men could keep out thousands. In this City *Cocalus* erected a royall Palace, where, as in a most safe place, he laid up all his treasure. Thirdly, in the Countrey of the *Selinuntins*, he caused a cave to be digged, out of which with a small fire came a vapor, that by little and little with the heat thereof brought a gentle sweat upon them that repaired thither, and cured their bodies pleasingly of many infirmities. There is adjoyning to the mountain of *Erice* a very steep and high rock, through which the way to *Venus* her Temple was exceeding difficult and abrupt, this he made far easier, and more passable. Many other works also were done by *Daedalus* in *Sicilia*, which are consumed with time, especially a Ram of gold, placed on *Venus* her Altar, that was graved with so much art, as it seemed to be alive. In the meantime *Minos* (who was very potent at Sea) understanding that *Daedalus* was fled into *Sicilia*, resolved to prosecute him with War; to which effect, passing out of *Creta* with a great Fleet, he arrived at *Acragantina*, now called after him *Minoa*, where landing his forces, he sent a Messenger to *Cocalus* to deliver *Daedalus* unto him: *Cocalus* coming to a parley with *Minos*, promised to satisfie his demand, and thereupon invited him to his house, where washing himself in an hot bath, he kept him so long in it, that he was suffocated with too much heat: His body he afterwards restored unto the *Cretans*, and told them that he came to his death by falling accidentally into the Bath, where he perished in the hot water.

The *Cretans* interred him most magnificently, erecting him two sepulchres, in one of which they secretly inclosed the bones of *Minos*; the other was openly set up in *Venus* her Temple, which for many ages after was worshipped by posterity. In following times, when as the *Acragantines* were building the City, during the reign of *Thero* their King, they found out the true sepulchre, wherein the bones of *Minos* were which they sent to *Creta*. After the decease of *Minos*, the *Cretans* remaining without a Commander in chief, and falling at dissension amongst themselves; some of them that were grown familiar with the *Sicani*, quite abandoning their Country, continued still in *Sicilia*; whereof part built a City, calling it after the name of their King, *Minoa*: another part of them wandering up and down the Sea shore, at length chose a place, where they founded a City, and named it *Engia*, from a fountain that flowed thereinto: These, *Troy* being taken, received *Merion* and the *Cretans*, which came along with him by Sea into *Sicilia*, as Kins-men into their City, and afterwards leaving the Town of *Ochyra*, and driving some of their neighbours out of their Country, possessed it themselves; where in tract of time growing rich, they built a goodly Temple to the Mothers goddesses, which were brought thither from *Creta*, and there highly honored for having given suck to *Jove* unwitting to *Saturne*, according to the Fable, and for which likewise they were transformed into a celestiall constellation, in form of a Bear, about the North pole, called *Arctos*, as *Aratus* also affirms in his work of the Stars, saying, that they ascended into heaven for nursing up *Jove* in secret. But we hold it not fit to pretermitt, how not onely the inhabitants of that City, but also most of the neighboring people celebrated the worship of these goddesses with sacred solemnities, and other honors: Many other Cities too consecrated very rich and precious vessels of gold and silver to their service, out of a perswasion, that in so doing they should be happy and prosperous in all their affairs, both publique and private; and withall erected a great and sumptuous Temple unto them; for the structure whereof, when as the nature of the place afforded not fitting materials, they took care to have huge stones brought with a mighty charge from a quarry, that was an hundred furlongs distant from them; which in regard the way they were to goe through, was rough and hard to passe, were carryed upon Carts with four wheels, expressly prepared for that purpose, and so drawn with an hundred yoke of oxen, never regarding what the expence thereof might amount unto for the accomplishing of so holy a work. There was also a little before these times three thousand oxen, and the revenue of much land consecrated to these goddesses.

CHAP. XV.

of Aristæus, Daphnis, Eurydice, and Oryon.

THE Acts of *Aristæus* are now to follow: He was begot by *Apollo* on *Cyrene* the daughter of *Peneus*, with whose beauty *Apollo* being taken ravished the Virgin, as some write, and carried her away to that place in *Libya*, where afterwards the City of *Cyrene* so called after her name was built. The God having *Aristæus* by her, delivered him to the Nymphs to bring up, of whom he was called by three severall names *Nomius*, *Aristæus*, and *Argæus*. These Nymphes taught him to make curds of milke, honey and oil, which he first of all brought into use for the benefit of men, so that he was for his merits towards them like unto *Bacchus* worshipped as a God. Then going, as they say, into *Bæotia* he married *Autonoe* the daughter of *Cadmus*, by whom he had *Actæon*, who according to the fable was devoured by his own hounds, the cause whereof some write was, for that hunting on the mountains near to the Temple of *Diana*, he would have lyen with her. Others affirme it was, because he preferred himself before her in the skill of hunting: Both of them are likely to have incensed the Goddesse to anger, either for that she abhorred his offering to draw her unto his lust; or because he durst compare with her for hunting, whereas the gods themselves gave place to her in that exercise; so that being justly provoked she transformed him into a beast, that so he might be torn in pieces of his dogges.

The descent of
Aristæus.

Actæon.

Aristæus after the death of *Actæon*, made his addresse unto the Oracle of his Father *Apollo*, who willed him to repair unto the Ile of *Chios*, where he should receive divine honours; sayling thither then, and the Plague raging over all *Greece*, he sacrificed unto the starre *Sirius* for the health of the *Greeks*, whereupon the *Etesian* windes blowing, the sicknesse ceased. But was it not strange that he who a little before had seen his Son devoured of dogs by the permission of the gods, should so soon after obtain so much grace of them?

After this leaving his Nephews in *Chios* he returned into *Libya* unto the Nymphes his nurses; from whence passing into the Island of *Sardinia*, and taken with the delectableness thereof he fell to planting of Vines and other fruit trees in it, and had two Sons there, *Charinus* and *Calicarpus*. He sayled also into other Ilands, and abiding some while in *Sicilia* he taught the inhabitants thereof to make oil, dry fruites and many other things necessary to the life of man; for which the *Sicilians*, and they especially amongst whom abundance of Olives did grow, worshipped him with exceeding great reverence for a God. At length they say he went into *Thracia* to *Bacchus*, of whom he learned his sacrifices and ceremonies and divers other things very much conducing to the good of men. Lastly, having lived a while in mount *Hæmus*, he vanished away and was seen no more, whereupon he was adored with the honours of the immortall gods, not only by the *Barbarians* but also by the *Greeks*.

After

After *Aristeus*, *Erix* and *Daphnis* are to be made mention of: *Erix* they say was the Son of *Venus* and *Butes*, a King of great fame; he was in high esteem amongst men for his nobility on his Mothers side, and commanded a great part of the Iland of *Sicilia*. He built on the mountain of *Erycea* a renowned City called after his own name, and at the top thereof he erected a Temple to his Mother, which he adorned with divers rich vessells and oblations.

Venus moved as well by the piety of her Son, as by the godlineffe of the inhabitants thereof, loved this City exceedingly, wherefore she was from it surnamed *Venus Erycina*.

Now the fortune of this Temple is to be admired, for whereas the glory of other Temples after they came to their hight fell to decay, the reputation of this alone held up still as it was in the beginning, yea and alwayes increased more and more; for besides the honours instituted by *Erix*, *Aeneas* passing afterwards into *Italy* and arriving in *Sicilia*, offered many rich presents to this Temple of *Venus* his mother. The *Sicani* too many ages following highly reverencing this Goddesse, beautified her Temple with many precious oblations. *Venus* likewise was highly adored by the *Athenians*, at such time as they were masters of that part of the Iland. Lastly, the *Romans* who commanded over the whole Iland, exceeded all that went before them in their worship of this Goddesse, unto whom they ascribed the originall of their descent and therefore adored her with the more honour and devotion, as the only author of the prosperity of their Empire: For the Consuls and other *Romans* that came with any command into that Iland, at their repair unto *Erycea* exhibited extraordinary sacred honours to the Temple there, and laying aside the severity of their places they communicated with women and children in their mirth and jollity, thinking thereby to be the more acceptable to the Goddesse. The Senate also had a speciall care of her worship and honour, for they ordained that seaventeen of the most confiding Cities they had in *Sicilia* should pay a certain yearly contribution of gold unto the Temple of *Venus*, and withall appointed a company of two hundred Souldiers to be a continuall guard thereof: but enough of this Goddesse, we will now come to *Daphnis*.

There are mountains in *Sicilia* called *Erios*, which by nature are alwayes green and pleasant as it were a continuall Spring; it abounds besides with Fountains, sweet streams of clear water, and great store of thick woods, as also with oakes far bigger then any other where, and bearing a world of acornes, together with an infinite company of fruit trees and vines; these mountains verily are so fertile, that upon a time they plentifully relieved a whole Army of *Carthaginians* that were ready to perish for want of food.

In a delectable grove of this region where the Nymphs used to solace themselves, was *Daphnis* begotten by *Mercury* upon one of them, and had his name given him from the multitude of Lawrells that are frequently growing there.

Being brought up by the Nymphs he became possessor of many heards of Cattle, and from them was stiled *Bubulcus*. Now whereas he was of a sharp wit, and applyed all his study to the keeping of

of Cattle, he wrote many Bucolick verses which are at this day in high esteem with the *Sicilians*. Moreover it is said, that he bestowed much time in hunting to please *Diana*, whom he very much delighted with his pipe and singing. It is further delivered of him, that a certain Nymph, who was in love with him, and he with her, foretold him that if ever he lay with any other but she, he should lose both his eyes: and that afterwards deflowring the daughter of a certain King when he was drunk, he was deprived of his sight accordingly. But we shall speak again of *Daphnis* hereafter.

Now we will write somewhat of *Orion*, who exceeding in stature and strength of body other *Heroes*, did many brave workes for the love of praise and glory. For during the reign of *Zancletus* a King in *Sicilia*, he built a City called after his name *Zancle*, which is now *Messana*; and there casting up a huge pier he made a very goodly and commodious haven named *Acte*: Howbeit since we have fallen upon the mentioning of *Messana*, it will not be from the purpose to relate that which is said of the narrow Sea whereon it is seated. Some ancient writers deliver, that *Sicilia* was in times past conjoyned to *Italy*, but afterwards became an Iland in this manner. The continent where it was narrowest being continually beaten upon by the violence of the Sea on either side, the raging billowes in tract of time broak into the earth and so made a way for the water to passe quite thorough it, from which dividing of the earth in that sort this place was called *Rhegium*, and many years after a City was built there of the same name.

Orion.

The narrow
Sea of *Messana*.

Sicilia divided
from the con-
tinent.

Others affirme, that the Continent being rent asunder by an earthquake, the Sea by that means got a footing between both parts thereof.

But the Poet *Hesiodus* is of another opinion, for he saith, that *Orion* raised up in the open Sea that promontory which is near to the mountaine of *Pelorus*, and on it built a Temple to *Neptune*, at this day exceedingly honored by the inhabitants thereabout: After the finishing of which work he went into *Eubæa*, where he obtained an immortal name, and for the same that went of him was numbred amongst the starres; as is also testified by *Homer* in certaine verses of his *Necyia*. Having thus written as we promised in the beginning, of Men and Demy-gods, we will here give an end to this Book.





THE
HISTORY
OF
Diodorus Siculus.

The Sixth Book.

CHAP. I.

Of the fabulous reports which are made of Sicilia, also Of the forme and extent of that Iland.



Hereas, it is required of them who are Historians, to see, that in their writings they omit nothing which falls within the consideration of History; It should seem thereby, that they are principally concerned to describe or relate each particular thing and action; for this diligence of theirs in setting down matters particularly, redounds not alone to the advantage of private persons (who are taught thereby both to preserve and advance their own fortunes) but even they themselves gain much credit and repute thereby. Some Historians whose workes for eloquence and copiousnesse of matter are deservedly commended, are notwithstanding deficient in the particular description of things; for howsoever the Readers may commend their paines and industry in compiling of their Histories, yet their method in writing of them deserves to be reprehended. *Timeus*, (one that pretended to give us an exact account, and full History of those times) undergoes a censure, for spending too much of his paines in reproving of others, and for that reason is surnamed the *Detraكتور*. *Ephorus* in his History hath set down each particular thing particularly and severally, dividing his Books according to their severall subjects: whose method we following as well as we can, have allotted this present Book for the description of Ilands; among which *Sicilia* first offers it self to our consideration; which as it is the best, so it is the most antient of all Ilands. It was of old first called *Trinaeria* from the forme or

P p

shape

How *Sicilia*
was first called.

shape of it; after the Inhabitants called it *Sicania*; and last of all the *Italians* (who were called *Sicilians*) usually resorting thither, named it *Sicilia* or *Sicilie*. It is in circuit 4360. stadiums or furlongs, for one of its three sides (reaching from the promontory *Pelorus* to *Lilybaum*) contains 1700. furlongs: from *Lilybaum* to *Pachynum*, it contains of *Syracusan* ground 1500. furlongs: the rest of its circuit extendeth 1140. furlongs. The *Sicilians* tell us (receiving the tradition of old from their forefathers) that *Sicilia* is sacred to *Ceres* and *Proserpina*. Some of the Poets have fained, that *Jupiter* after the marriage of *Pluto* with *Proserpina*, gave this Iland to the Nymph *Anacalypta*. The best writers do affirme, that the *Sicanians* who heretofore inhabited this Iland were made gods; and that the aforesaid Godeffes were first seen in *Sicilia*, where Corne (by reason of the goodnesse of the earth) first of all did grow, as an excellent Poet testifieth; saying, that the ground there brought forth all things naturally. To this very day in *Leontium*, and many other places of *Sicilia* Wheat growes wilde. Lastly, if it be demanded where Corne was first found out, before it came to be used; the *Sicilians* doubtlesse deserve that commendation.

CHAP. II.

of *Ceres* and *Proserpina*, and the invention of *Corne*.



It is well known that these Godeffes (who without question were the discoverers thereof) were in high estimation in *Sicilia*; they alledge the rape of *Proserpina* for an argument that these Godeffes lived in this Iland, as a place wherein they much delighted. The rape of *Proserpina* (they say) was in the fields near *Aetna* hard by the City, which are garnished with Lilies and severall kinds of flowers meet for a Godeffe; insomuch that hounds there through the fragrancy of the smell lose their sents, the sweetnesse of the flowers overcoming their sense. This meadow on the upper part thereof is exceeding plain, encompassed round by spreading waters, and parted on all sides by præcicipes, whence some have called it the

The Navill of
Sicilia.

Navill of *Sicilie*: There are adjoyning to it groves, meadows, and moores on all sides, moreover a great Cave they say there is, which hath a passage under ground opening towards the North; through which (they faine) that *Pluto* passed with his charret, when he carried away *Proserpina*: they would have us beleve that the Lilies, and other sweet flowers which delight the sight continue green all the year. If we beleve fables, they tell that *Minerva* and *Diana* virgin Godeffes being brought up with *Proserpina*, were wont to gather flowers together, and to make garments for their Father *Jupiter*; by reason of which fellowship and familiarity, they all came to love that Iland, each of them having such a place as they made choyce of: now *Minerva* chose the Countries about *Hymera*, wherein the Nymphes (to do her a favour at *Hercules* coming) made Fountaines of hot water to spring; which places,

places, together with the City which to this day beares her name, the inhabitants consecrated to her. *Diana* likewise had given her by the gods an Iland in *Syracuse*, which she called by the answer and voyce of the Oracle *Ortygia*; in this Iland likewise did the Nymphes in favour of *Diana* produce a fountain which is called *Arethusa*: this fountain not only heretofore, but even now in our times breeds abundance of sacred fish, for they are not touched by the Inhabitants; they who in time of War have been bo'd to eat of them, have by the anger of the gods been afflicted with great calamities: but of these things hereafter. *Proserpina* (as the other Goddesses had done) made choyce of the meadows about *Aetna*, to whom there is dedicated by the *Syracusians* a large fountain called *Cyane*: but when *Pluto* had carried away *Proserpina* to hell in his Chariot, through a cave of the earth near *Syracusa*; the *Syracusians* afterwards kept certain holydays every year near *Cyane*, where they sacrificed privately lesser victims; publickly they drowned bulls in the Lake, in imitation of *Hercules* who used the like sacrifices when he drove *Geryon's* Oxen through *Sicilia*. They report then that *Ceres* when she could not finde her daughter, took torches which she lighted in *Aetna*, and wander'd through severall parts of the World to finde her out, and that to gratifie those men who had kindly entertained her, she instructed them in the use of Corne; among whom, those who shewed most civility to the Goddess (next to the *Sicilians*) were the *Athenians*, who for this reason have honour'd this Goddess above all the rest, both with ample Sacrifices, and the mysteries of *Eleusina*, which for their antiquity and chastenesse are talked of among all men: many of the *Athenians* having for their civility sake the benefit of Corne bestowed upon them, imparted it to their next neighbours; and from them it came, to be communicated almost to all the World; but the *Sicilians* being moved by *Ceres* and *Proserpinaes* indulgence towards them; (as being the first that received the use of Corne from them) instituted sacrifices and ceremonies to each of them, at a severall season of the year: to *Proserpina* in Autumn with as much purenesse and zeal, as the respect which they owed to so great a benefit did require. But to *Ceres* in Seed-time when they celebrated ten holydays, with all exquisite preparation and magnificence representing their former life: in which dayes they used obscene talke one to another, that thereby the grief which the Goddess conceived for the rape of her daughter might be mitigated by laughter, and scurrilous language. Now all as well Historians as Poets do affirme that the rape of *Proserpina* was in the manner as we have related. *Carcinas* a Tragedian who came often to *Syracusa*, seeing the zeal which was used in those sacrifices, affirms in a Poem of his, that *Proserpina* being taken away by *Pluto* and carried to hell, *Ceres* taking fire from *Aetna* to search for her made known the use of Corne, for which she was accounted a Goddess. We are not to omit the good turnes of this Goddess done to men, for besides her finding out of Corne, she made Lawes also whereby men might learn to accustome themselves to live justly and piously, whence she was called *Dea legifera*, the Legislative Goddess; which things are so usefull that none can easily invent greater; Seeing that hereby we

The fountain
of *Arethusa*.

The Mysteries
of *Eleusina*.

are taught not only to live, but to live well, and honestly: but of this before.

The Sicanians. Now concerning the *Sicanians* who first inhabited *Sicilia*, because Writers do differ about them, we are to give this account. *Phylistus* affirms, how they came out of *Spain* into *Sicilia*, and that they had that name from *Sicanus* a river in *Spain*: but *Timaeus* (condemning the ignorance of this writer) sayes, that the *Sicanians* were the naturall inhabitants of *Sicilia*, and produces many arguments for its antiquity, which we think not worth our pains to recite. Besides the *Sicanians* in times of old, had their habitations in mountaines which nature had fortified, where (for fear of robbers) they built them Cities to reside in; they were in subjection to no King, but each City had in it self a Principall or Governour: these were they who first inhabited this Iland, and tilled the ground to get them sustenance to support their lives. Afterward when *Aetna* broke out, and had destroyed with its flames the Countries which lay about it for many years; their fear drove them to leave these Easterne Countries, and seat themselves towards the West: Many ages had passed, when the *Siculi* (leaving *Italy*) possessed themselves of those places the *Sicanians* had deserted; who afterwards growing strong and rich, and seising upon their neighbors possessions, dayly increased their power, till after frequent battels with the *Sicanians*, they at last agreed to determine the bounds of each others possessions. Lastly, the *Gracians* brought Colonies into *Sicilia*, and built Maritime Cities: when not long after (the *Gracians* dayly resorting thither) by means of this mutuall conversation with each other, they came to learn the *Greek language*, forgetting their owne barbarous tongue, and changing their name, they were called *Sicilians*.

CHAP. III.

Of Lipara, and the other Ilands which are called the Æolides.

Here follow the *Æolides*, which Ilands are in number seven, namely, *Strongyle*, *Evonyma*, *Didyme*, *Phænicusa*, *Sacra*, *Fulcania*, *Lipara*, wherein there is a City of the same name. They are all situated on a row between *Italy* and *Sicilia*; they are distant from *Sicilia* almost a hundred and fifty furlongs; they are of equall greatnesse; the largest of them contains in circuit a hundreth and fifty furlongs: all of them heretofore vomited out fires, wherein to this day are to be seen the vents and passages of the fire: In *Strongyle* and *Sacra* to this present out of the opening of the Earth there breaks forth a great wind and ill savour; it likewise casts forth sand and abundance of fired stones, just as *Aetna* did: Some are of opinion, that there be certain subterranean passages between these Ilands and *Aetna*, and all of them breath out their fires from one and the same cause: Moreover (they say) that these Ilands in times past were desert, and that one *Liparus* Son

Son to King *Auson*, disagreeing with his Brothers left *Italy*, and with a band of Souldiers, which he carried over with him in long Ships, arrived in this Iland, which from him was called *Lipara*: and having erected a City of his own name there, he improved the lands of the other Ilands also. When *Liparus* grew old, thither came *Æolus* the Son of *Hippotas*, with some of his Confederates, and taking to Wife *Liparus* his Daughter, he afterwards governed these Ilands; but *Liparus* having a desire to return into *Italy*, made his abode in the places neer *Surrentum*, which he ruled with much prayse. Afterwards being dead, and interred in sumptuous manner, the inhabitants of the Countrey ascribed unto him such honours as are due to *Heroes*. Now we read that *Æolus* (this is he who (as the Poets have faigned) entertained *Vlysses* in his wandrings) was a just and pious man, and very civill to strangers. Moreover, he it was that taught Mariners the use of Sailes, and could foretell by observing of the fire, what Winds would rise; whence it came to passe, that Poets called him the god of Winds: for his extraordinary piety, he was styled a Friend of the gods. *Æolus* had six Sons, *Astiochus*, *Xuthus*, *Androcleus*, *Pheremon*, *Focastes* and *Agathyrsus*; who were highly honoured for their Fathers worth and virtues: one of them, *Focastes*, possessed those places of *Italy* lying about *Rhegium*. *Pheremon* and *Androcleus* held that part of *Sicilia* which reaches from the sea that divides the Iland, even to *Lilybaum*. The territories of this Countrey, which lie East-ward, the *Siculi* inhabited; those which are Westward, were inhabited by the *Sicani*. These people falling out one with another, voluntarily submitted themselves to *Æolus* his Sons, respecting them for their Fathers renowned goodnesse, and their care and affection towards them. *Xuthus* governed that part of the Iland which is towards *Leontium*, and retains to these times the name which he gave it, *Xuthia*. *Agathyrsus* having the command of those borders which are now called *Agathyrsis*, built a City there, called from himself *Agathyrsis*. *Astiochus* governed *Lipara*; all these Sons being emulous of their Fathers virtues, lived in great repute and estimation: Now when *Æolus* his off-spring had ruled in *Sicilia* for many years, at last it failed. Afterwards the *Sicilians* conferred their Principality upon their Noble men: but the *Sicanians* falling out about the government, entred into a war with one another. A long time after, the Iland becomming lesse and lesse populous, certain people of *Gnidus* and *Rhodes*, being oppressed by the Kings of *Asia*, resolved to take with them a Colonie into *Sicilia*, they elected for their Leader one *Penthalus* a *Gnidian*, who pretended to be descended of *Hippotas*, *Hercules* his Kinsman; it was then the fiftieth Olympiad, where at the celebration of the games *Episteliades* the *Lacedæmonian* was Victor: When as comming to *Lilybaum*, they found the *Egestians* and the *Seluntinians* in war together, and confederating themselves with the *Seluntinians*, many of them were slain in a battel which they fought against the *Egestians*, and among the rest, *Penthalus* their Captain. Such of them as survived the battel (where the *Seluntinians* were overcome) resolved to be gone from thence; choosng for their Leaders *Gorgon*, *Thestor* and *Epitaris*; and passing through the *Tyrrhene* Sea,

Lipara.

they arrived at *Lipara*, where being civilly entertained by the inhabitants, they dwelt in the Iland, being in number almost Five hundred: A while after the *Tyrrhenians* infesting the Sea with piracy, for their own preservation they built ships: and part of them betaking themselves to tillage, the rest were employed in opposing the pirates; then making their fortunes, and all things else common amongst them, they continued for a long time in that community of life: afterwards, when they had taken *Lipara*, and the City which belongs to it, they improved the lands of the other Ilands to the common advantage; at last they divided all the Ilands for twenty years; but upon these terms, that when that time was expired, they should again divide them by lot: now having overcome the *Tyrrhenians* in some battels at Sea, they offered the tenths of their spoils at *Delphos*: It remains now, that we set down the causes of that happinesse and glory which the City *Lipara* afterwards attained unto.

In the first place is Nature her self; for the Iland is beautified with meadows, and baths, which are highly commended, and do much conduce to the healthfulnesse of the place, being very delightfull to those that use them: by reason whereof, the *Sicilians* when they are sick, do in great confluence flock thither to be cured, and recover their former health: besides, that Iland produceth a famous minerall, which they call Allum; from which they of the Iland of *Lipara* and the *Romans* receive great profit; for in regard that Allum cannot be gotten in any other place in the world, it brings great advantage to this Iland: which though it be but little, is yet very fertile of those things whereby the life of man is sustained; it abounds with all sorts of fish and excellent fruit.

Osteodes.

Behinde *Lipara* West-ward, there is a very little Iland not inhabited, which from a certain accident was called *Osteodes*: for when the *Carthaginians* waged war against the *Syracusans*, they went against *Sicilia* with a great power of Foot and a huge Navy by Sea; now the Army being composed of many Mercenaries of severall Nations, who often mutined, especially for their pay, if they had it not when it was due; some sixty thousand of them running to the Pretoria tumultuously rose up against their Commanders, threatening them when they wanted their money, to right themselves by the force of Arms. The Senate upon this secretly commanded their Officers to casheer the Mutineers out of the Army: They pretending another service for them, got them a ship-board, and caused them to be set on shore in this Iland; where being left, they all perished by hunger. So the bones of so many dead men gave a name to this small Iland.

CHAP. IV.

of Milita, Gaulos, Cercinna, Æthalia, Cyrnus and Sardinia.

HAVING reckoned up the Ilands of *Æolus*, let us now passe to the other Ilands on the same side. On that part of *Sicilia* which lies towards the South, there be three Ilands, each whereof have safe harbors.

The first, which they call *Milita* (or *Malta*) hath very commodious harbors, and lies distant from *Syracusa* eighty furlongs. The Ile of Malta.

The inhabitants of this Iland are esteemed fortunate, for they exercise severall Crafts, and make excellent linen cloth, highly approved of for the fineness and softness thereof: besides, they build very fair houses (answerable to the quality of the place) which they beautifie with plaister. This Iland is (as it were) a nursery of Palm-trees, which abound there very much: Tho' Merchants which saile towards the Western Sea, make in hither, because of its many safe harbors: by which means, the inhabitants (in regard of the benefit they receive by the Merchants) have much advanced the wealth and glory of the place.

There is likewise another Iland called *Gaulos*, having severall safe harbors, and abounding with Palms.

There is also another, called *Cercinna*, lying towards *Africk*, where there is a City of no small account, and a Harbor commodious, not onely for Merchants, but also for Men of War. The Iland of Cercinna.

Behinde *Lipara* there are Ilands situated towards the *Tyrrhene* Sea, among which, there is one called *Æthalia*, opposite to the City *Populonia*, and distant from the Continent almost a hundred furlongs: it had its name from one *Æthalius*, who once governed it; here they dig stone, whereof they make Iron, with which metall that Countrey abounds) and the Iron which is made of these stones decocted in furnaces, they divide into pieces, resembling great sponges, which the Merchants after carry away to be sold: of this Iron, Artificers make many instruments for Husbandry, and severall other uses. Æthalia.

Besides this, there is another Iland, distant thence three hundred furlongs, which the *Grecians* call *Cyrnos*, but by the *Romans* and its own inhabitants it is called *Corfica*; this Iland is easily entred, it hath a fair haven, called *Syracusium*; and two famous Cities, viz *Calaris* and *Nicea*. *Calaris* was built by the *Phoceans*, who were afterwards driven out of that Iland by the *Tyrrhenians*: *Nicea* was built by those *Tyrrhenians* which border upon the Sea, who also had brought the rest of the Ilands of the *Tyrrhene* Sea under their subjection: and having subdued those Cities in *Cyrnus*, imposed upon them a tribute of their Rozen, Wax, and Honey, whereof there is plenty in that Iland. The Bond-men there do much differ from those in other places, in their manner of living: the Iland is large, and for the most part mountainous and woodie, and well moystened with rivers: the people there feed on milk, honey and flesh (the Countrey affords all this plentifully) which, above other *Barbarians*, they communicate to one another, moderately and civilly: The Ile of Cyrnus.
the

the honey-combes which are got in the trees on the mountaines, they permit to be theirs who first finde them; their sheep are distinguished by marks, and so are secured to their Owners without a Shepherd; they are extreemly just one to another in all their private actions. There is among them a very strange custome at the birth of their children, for when the Woman is brought a bed, there is no further care had of her in that case, but her Husband (as if he himselfe were delivered of the childe) for certain dayes is looked to, and tended in stead of his Wife. This Iland produceth plenty of Yew-trees, where they finde honey of a very bitter taste: The *Barbarians* which inhabit the Iland, use severall Dialects, and hard to be understood: the Men of the Iland are in number above thirty thousand.

Next to this is the Iland of *Sardinia*, equall in compasse to *Sicilia*; it is possessed by a barbarous people called the *Iolai*, who are reputed to be derived from *Iolaus*, and the *Thespidēs*, whereof many came into this Iland: for at what time *Hercules* undertook his renowned labours, he sent those children (which he had begot by the Daughters of *Thespius* with a great company both of *Greeks* and *Barbarians* (as he was advised by an Oracle) into *Sardinia*, to plant a Colonie there; which *Iolaus* (*Hercules* his Nephew) perceiving, went himself thither; where having built no very contemptible Cities, and got the whole Countrey under his power, he named the people *Iolaans*, after his own name: where he erected Schools and Temples, and instituted other things which concerned the peoples welfare, whereof there are extant monuments to this day. It was declared by the Oracle, that that Colonie should continue always free, and that Oracle is verified to these times; for though the *Carthaginians* invaded the Iland with great forces, yet they never brought the *Iolaans* into subjection: for they betooke themselves to mountainous and rugged places, and making themselves dwellings under ground, fed upon milk, and cheese, and flesh, which they had notwithstanding in abundance: they declined the toyl of tillage, and lived quietly in the mountains; and though the *Carthaginians* often set upon them, yet at last (being terrified by the difficulty of the places) they were faine to leave them free. Lastly, the *Romans* often attempted to conquer them, but through the advantage of those places, they continued invincible. *Iolaus* having set all things in order for the advancement of the Colonie, returned into *Greece*. The *Thespidēs* after they had for many ages governed that Iland, at length, setting saile for *Italy*, seated themselves in places about *Cuma*: the remnant laying aside their barbarousnesse, made choyce of good Captains of their own Countrey men to lead them, and continue their liberty to this day.

C H A P. V.

of Pityusa, and the Ilands which some call Baleares.

BEsides these Ilands, there is another *Pityusa*, so called from the Pine-trees which grow there in abundance. It is distant from *Hercules* Pillars three days sayling; from *Africk*, a day and a nights; from *Iberia*, one days: it is in extent equall to *Corcyra*, and reasonably plentifull. It bears vines, though very thin, and other trees in the valleys; they preferre the Wool above any other thing that Countrey affords: it hath a City called *Enefus*, a Colonie of the *Carthaginians*; which for the compasse of the Walls, the number of Houses, and the commodiousnesse of the Harbor, is sufficiently known. Besides, it bears severall sorts of Palm-trees, and is inhabited by the *Phœnicians*; this Colonie was brought thither a hundred and sixty years after the building of *Carthage*.

There are also other Ilands opposite to *Spain*, called by the *Grecians* (*Gymnesia*) from the nakednesse of the people, who go in Summer time without cloaths: But by themselves and the *Romans* they are called *The Baleares*, from the casting of the Sling, wherewith they sling stones more directly then other people: the middlemost of these is greater then any of the other Ilands, excepting seven, *viz. Sicilia, Sardinia, Creta, Eubœa, Cyprus, Cygnos* and *Lesbos*; it is distant from *Spain* one days failing. The least lies towards the East, where are bred all kinde of Cattle, but especially many, which are both great and make a shrill sound: Each of these Ilands is fertile and fruitfull, well peopled, containing above thirty thousand men; they are much inclined to drink Wine, which is very precious in those Ilands; they have no oyl at all, therefore they anoint their bodies with Mastick and Swines grease mingled together. They affect Women extreamly, in so much, that they will redeem one Woman with three or four men: they abide in hollow stones, and neer steep rocks; they dig caves in the ground, which serve them for houses to live in, and holds to secure them; they use not either gold or silver Coin, and prohibit any to be brought into the Iland, alledging for a reason, that *Hercules* made war upon *Geryon* the Son of *Chrysaerus*, who was very opulent in gold and silver; imagining, that as long as they have neither gold nor silver, their lives are not exposed to treacheries; wherefore, when once heretofore they served in a war with the *Carthaginians*, with the pay which was given them, they bought Wine and Women, and brought them home with them. It is a very strange custome which they have at their Weddings; for amongst those of their acquaintance and friends which are invited to the Marriage-feast, the first man and second, and so the rest, according to their ages (though they be a great number) do know the Bride; and the Bridegroom himself is in the last place admitted to his Wife; they are likewise singular, and much differing from other people in the manner of their sepulchres: for they cut the bodies in pieces, and cast them into a vessell, upon which they lay a great heap of stones. Their

Q q

weapons

weapons are three Slings; one they wrap about their heads, the other about their middles, and the third they hold in their hands. In battel they sling far greater stones then others doe, with that force, that one would believe they were shot out of some Engine. At the assault of Cities, none can peep out of their Works from the walls but they wound them with their stones; and in fight they dash to pieces shields, head-peeces, and all kinde of armour; they dart their stones so directly, that they do scarcely ever misse the mark; which dexterity they acquire by their continuall practise from their childhood; for they are put to it by their Mothers, who set a loaf of bread upon a beam, and suffer their children to have no meat, before they hit down that bread, for them to eat.

CHAP. VI.

Of the Ilands of the Ocean which lie towards the West.



AVING spoken of those Ilands which lie towards *Hercules* his Pillars; we will passe to the Ilands of the Ocean.

There is a very great Iland towards *Africk*, of sundry dayes sayling in the Ocean, it consists of fertile fields, pleasant plains and hills; it is watered with rivers, which are able to bear ships; there are in it many Orchards, planted with trees of several sorts, and pleasant Gardens, through which sweet waters do run. They build stately Innes or Lodging places; their Gardens are much beautified by the shades of Quince-trees; whither they betake themselves when it is hot: a delightfull and fruitful Country it is; their mountains are beautified with many woods, fruitfull trees, and moystening waters; the Iland also is full of sweet-water fountains, which are not onely of use and pleasure to the inhabitants, but they availe also very much to their strength and health; there are likewise in forrests severall beasts, whereof they make sweet and sumptuous dishes. The sea affords them fish in abundance; the temper of the aire also is very healthfull, and produces fruits for the most part of the year, with other very specious and delightfull things; in as much as this Iland (for the excellency of it) is deemed to be not onely the habitation of men, but of the gods. Heretofore (because it seemed to be divided from the rest of the world) it was unknown; now I will tell you how a while after it was discovered.

The *Phœnicians* (heretofore travelling into divers places of traffique) took advantage to plant severall Colonies in *Africk*, and some in the Western parts of *Europe*; who afterwards growing very rich, and passing beyond the Pillars of *Hercules* into the Ocean, they founded a City in *Cherronesus* not far from Pillars which they called *Gadira*: Amongst other buildings in this City, they erected a Temple of sumptuous workmanship, to *Hercules*, which even to our times is in high reverence and esteem, and the solemnities continued according to the

the *Phœnician* manner. Divers of the *Roman* Captains, who have been famous for their atchievements, have paid those vows which they made to this god. The *Phœnicians* (sailing through the Ocean by the Coasts of *Africk*) were overtaken by a tempest, which lasting for many dayes, drave them into this Iland; where, observing the nature and goodnesse of it, they discovered it to others. Now the *Tyrrhenians* (who were powerfull at sea) had an intent to send a Colony into that Iland, but were prohibited by the *Carthaginians*; fearing, that the excellency of the place might invite them all to goe thither: for this intent they concealed it, to the end, that when any misfortune should befall their own City at any time, they might have that as a refuge to betake themselves unto. But let us return to *Europe*.

CHAP. VII.

*Of the Iland of Britannie, and of that which is called Basila;
where Amber grows.*

IN the Ocean (opposite to the *Hercynian* Mountains of *France* (which are the greatest in all *Europe*) there lie many Ilands: The greatest of them is *Britannie*, which in former times never knew the command of a forainer; for we read not, that either *Dionysius*, or *Hercules*, or any other *Heroe* or Commander ever invaded them. For *C. Cæsar*, whose atchievements have intituled him a God, was the first that subdued the *Britaines*, compelling them to a certain tribute. But of these (when time serves) we shall speak more largely.

England subdued by Julius Cæsar.

This Iland is in form Triangular, like *Sicilia*; of unequall sides, spreading it self obliquely towards *Europe*; where it is neereft to the Continent, there is a Promontorie called *Carion*, distant from land (when it is high water) almost a hundred furlongs. The other Promontorie, which they name *Velerium*, is divided from the Continent (according to report) four days sailing; the other side which is called *Orchas*, lyes toward the Sea. The least side of it next to *Europe* extends it self, as they say, 7000 furlongs in length; the extent of the second side from *Carion* to the Promontory, contains 15000 furlongs; the third side 20000; so the compasse of the whole Iland is computed to be 42000 furlongs.

Those which inhabite *Britannie* are the naturall people thereof; who live after the old fashion. In battel they use Chariots, as (it is written) the ancient *Heroes* of *Greece* did at the war of *Troy*; their houses are of reeds, or for the most part of wood; they house up their Corn in the ear, threshing out as much of it as serves them by the day; they are of much integrity and simplicity in their behaviour, far from that craft and cunning which is among us; their Diet is plain and homely, favouring nothing of that luxuriousnesse which the richer sort of people use. The Iland is very populous; the climate (being Northerly) is cold: they have severall Kings and Princes, which are at amity among

themselves: But of these things more exactly when we come to speak of *Caesar's* actions when he subdued the *Britains*. Now we will speak of the *Tinne* which is got there.

Those *Britains* which live neer the Promontorie *Velerium* (by means of their conversation with Merchants which come thither for *Tin*) are more civill then the rest to strangers. These dig their *Tin* out of a stony ground, and when they have dilated it by the fire, they carry it to a certain *British* Island called *Ieta*, neer which there are places which appear to be Islands when it is full Sea; but at low water (the shoar being then dry) they carry over their *Tin* in Carts. There is one thing peculiar to these Islands which lie between *Europe* and *Britannie*; that is, that at full sea they appear to be Islands, but at low water, the Continent: Out of these Islands the Merchants transport their *Tin* into *Gallia*; thence they convey it by horses (almost in 30 dayes) to the head of the river *Eridanus*. Hitherto of *Tin*, we are now to speak of *Amber*.

Opposite to that part of *Scythia* which is beyond *Gallia*, there lies an Island in the Ocean, called *Basilea*, whereinto abundance of *Amber* is cast by tempests, which is to be found in no part of the world besides: Some of the Ancients have delivered fables of it, not worth our belief, for which posterity hath blamed them. Yet some, as well Historians as Poets, do write; That *Phaeton* the Son of *Sol*, when he was a Boy, besought his Father that he would give him leave to govern the chariot of the Sun for one day; which his Father yeelding unto, and he getting into the chariot, being unable to rein the horses, the chariot was caryed out of its wonted course; by which wandering of the horses, the heavens were first set on fire, and that circle which is called *Galaxia* was made by that means; afterwards a great part of the world was burnt thereby: whereat *Jupiter* being moved, slew *Phaeton* with a thunderbolt, and reduced the Sun to its wonted course againe. *Phaeton* (they say) falling into those waters which are now called *Pe*, heretofore *Eridanus*; and the Nymphs his sisters bewailing his death, were through extremity of grief turned into Poplar-trees, which once every year send forth tears, whereof that *Amber* is made, which goes beyond all others: but seeing posterity hath discerned, how far these fabulous reports are from truth; we will follow the true relation thereof. *Amber* is ingendered in the aforesaid Island: which the Countrey-men conveying to the next Continent, it is from thence transported to these very places.

CHAP. VIII.

of Gallia, Celtiberia, Iberia, Liguria, Tyrrenia, and of those who inhabit those Countries, and what Laws are in use amongst them.

T will not be amisse to speak a little of those neighbouring The Nations of Europe. Countreys, which we omitted in our former books.

In times past there ruled over the *Celta* a renowned The Celta. person, who had a Daughter, that in the extraordinary great proportion of her body, and comelynesse, exceeded all other: this Maid proud of her strength and beauty, despised all that made suit to have her to their Wife, thinking none worthy to marry her: in the mean time *Hercules* (making war upon *Geryon*) came into *Celtica*, and built there the City *Alexia*: she admiring the virtue of *Hercules*, and excellency of his person, got her parents leave to enjoy him, of whom he begat a Son called *Galata*, who surpassed all of his age, both in the qualities of his minde, and strength of body: when he came to be a man, and had entred upon his Fathers Kingdome, he subdued by his excellent atchievements in war many of the adjacent borders; calling all whom he subdued after his own name, *Galata*; whence all that Countrey came to be called *Galatia*, that is to say, *Gallia*: This is divided into severall Countreys, which differ in the number of their inhabitants; for that which is accounted the greatest of them, can make 200000 men, the other 50000. One of these Nations entred into league with the *Romans*, which continued to this very age.

The Countrey inclines much to the North; the climate is cold, for in Wintertime in stead of water it is filled up with snow; there is so much frost in the Countrey, that the rivers when they are frozen, are passable not onely by a few, but even by great Armies, with their chariots and carriages. Divers great rivers run winding through *Galatia*; some issuing out of deep lakes, others from the mountains, which partly run into the Ocean, and partly into our sea.

Of those Rivers which make their course into our Countrey, the greatest is *Rhodanus*, which having its head in the *Alps*, falls into our Sea through five mouthes.

Of those which fall into the Ocean, the greatest are thought to be The Danubie and the Rhine. the *Danubie* and the *Rhine*, over which *C. Caesar* in our time made strange bridges, and conveying his Foot forces over them, subdued the *Galli* which lived on the other side of the *Rhine*.

There are in *Celtica* severall other Rivers able to bear ships, which for brevity sake I omit to speak of. But all these being frozen over for the most part in Winter, people passe safely over them, casting chaffe under their feet to prevent slipping.

But there is one strange thing which happens in the greater *Gallia*, that we are not to passe over in silence. In Summer time there are The force of Winds. winds which blow out of the West and North with that violence
and

and force, that they carry away stones as great as one can grasp in their hands, and tumble them up together like heaps of sand. Sometimes they blow off peoples cloaths, and weapons, and cast the riders from their horses. Lastly, such is the coldnesse of that air, as the Countrey produces neither Wine nor Oyle, wherefore the people are forced to make themselves drink of Barley, which they call *Zythus*; sometimes they use water mingled with honey: They are so extraordinarily given to Wine, that they drink it just as it is brought in by the Merchants, and intoxicated with the excesse thereof, they either fall asleep, or mad: Whence it comes to passe, that many of the *Italian* Merchants (through desire of gain) carrying it thither, either in ships, or wagons by land, get a boy in exchange for a rundlet of Wine. There is no silver in all *Gallia*; they have gold there produced naturally without art or labour: for the rivers passing with difficulty through their severall windings, and the waters which fall from the Mountains, overflowing their banks, leave a golden sand behinde them in the fields; afterwards the clods, which have the gold glistering in them, being rubbed, and the earth washed from them; the rest is cast into the furnace, where, after it is molten and purified, both men and women make use of it to adorn their bodies withall; for they deck their fingers and wrists with golden bracelets; about their necks they wear great chains of gold, and such are the rings upon their fingers, and corslets upon their breasts.

There is one thing very strange and singular, which they observe in the Temples of their gods, where in their services they scatter about abundance of gold; which they offer to the gods; yet none of them (though they be a people greedy of gold) dare out of a reverence to their Religion touch any of it: They are a soft people, of a fair complexion, and tall. Their hair, although it be naturally red, yet they have an art to make that naturall colour deeper. They curl their hair with Crisping irons, and cast them from their foreheads towards their shoulders, so that they look like Satyrs or Children; they make their hair so stiffe, that they are just like horse mains. Some of them shave their beards, others let them grow a little; their Nobles (indeed) doe shave their eye-lids, but let their beards grow to that length that they cover their bodies: whence it comes to passe, that when they eat they are full of meat, and when they drink the drink seemeth to run down them as through a channel. At their v. ctuals they all sit, yet not in seats, but on the ground, with wolves or dogs skins spread under them: young boyes wait on them. They have their fires hard by, where they have pots and spits full of meat. They honor the best sort with the best meat; just (as the Poets tell us) the Nobles honoured *Ajax*, when he had overcome *Hector* in a duell.

They invite strangers to their tables, and after meat they inquire of them what they are, and what are their occasions. It is their custome after meat, to fall into some emergent discourse, and to challenge one another, without any regard of their life. They are strongly of *Pythagoras's* opinion; namely, that the souls of men are immortall, and that when their bodies are dead, they return again (after a certain time) into

into other bodies: whence it is that some of them write Epistles, and cast them into the pile of fire, as though the dead should read them. In their journeys or fights they use chariots drawn with two Horses, driven by a Charioter.

In battle they first assault their enemy out of their chariot with a dart, then quitting their chariot, they fight with their swords on foot. Some of them are so regardless of death that they will fight naked: they make choyce of the poorer sort of their Free-men, to guard their bodies, who likewise serve as Waggoners, and to carry their shields. They march before their Army when it is drawn up, and challenge and provoke the stoutest of their enemies to a single combat, brandishing their arms, to create a terror in them. When one of them behaves himself manfully in the field, they blazen out both his Ancestors and his own prayses and virtues; they undervalue their enemies actions as contemptible. Lastly, they extoll all that were daring among them in fight; they cut off the heads of those that they slay in the field, and tie them to their horses necks: they deliver the bloody spoils of their enemies to their servants, to hang them up at their dores, with songs and hymnes; just as they doe those wilde beasts which they take in hunting: But the heads of their greater enemies they embalm with spices, and preserve with great care, shewing them to strangers; they cannot be brought to part with them at any rate, either to their parents or others. They say that some of them have gloryed in that they have refused (out of a barbarous ostentation of their magnificence) the weight of gold for a head. For it is not noble to part with the badges of warlike honour; but it is cruelty and incivility to oppose the dead.

They wear their garments rough, and party-coloured, to terrifie their enemies withall, which they call *Braccas*; their Cassocks are of cords made in winter thick, but thin in summer.

They use earthen vessels painted about with flowers. They bear for Arms, a shield according to the proportion of the man, which they may garnish as they please: Some bear in their shields the forms of beasts in brasse; which serve both for ornament, and to preserve their bodies. They guard their heads with a brazen head-peece, which is raised somewhat high; wherein are set, either horns, or the effigies of birds or four-footed beasts ingraven. Their Trumpets are barbarous, making a shrill and turbulent noyse. They use Iron breast-plates: Some fight naked, with such arms as Nature furnishes them with. In stead of swords, they wear long Iron weapons, which hang by a brazen chain at their right side. They fight likewise with darts, which they call Lances, the shafts being a cubit or more in length; and almost of two hands breadth: Their Swords are little lesse then Hunting-staves, and their Hunting-staves have sharper points then their Swords. Their swords are either streight or bowed, fitted for cutting or thrusting.

Their looks are dreadfull, their voyces strong and harsh. They speak short and obscurely, and (on purpose) doubtfully: they speak much (boastingly) in their own commendation, and in contempt of others. They are of a threatening disposition, Detractors, and puffed up with selfe

self-opinion: of sharp wits, and very capable of learning. Among them they have melodious Poets, which they call *Bardes*, these sing with other instruments, as is done with the Harp, extolling some, and dispraising others. Their Philosophers and Divines, which they call *Sarronide*, are in highest esteem with them. Moreover, they have certain Prophets, which foretell things with their Auguries and Sacrifices; these are much honoured, and receive great obervance from all the people. When they fall into consultation about matters of consequence, they observe a strange and incredible custome; for they cut a mans throat, and when he falls, by the fall and laceration of his limbs, and by the gushing out of the blood, (according to an ancient kinde of observation) they judge of what is to come.

It is their manner, to offer no sacrifice without a Philosopher; for they believe, that sacred matters ought to be performed, by such onely as are privy to the will of the gods, as persons neerer to them: and that by their intercession all good things are to be asked for of the gods: they make use of their advice both in peace and war: the Poets are in so much esteem with them, that when two Armies meet, though they have drawn swords, and cast darts at each other, yet at their mediation, not onely they of their own side, but their enemies also will desist: In so much, that among the wilder *Barbarians* passion will give ear to reason, and *Mars* respects the *Muses*.

Now I shal write of that which many know not of: They who inhabit the *Mediterranean* Countreys beyond *Massilia*, and live neer the *Alps* and *Pyrenean* Mountains, are called *Celte*: they who live beyond these (Northerly) in the Countreys towards the Ocean, and they who live about the Mountain *Hercinus*, and from thence as far as *Scythia*, are called *Galli*.

Among these, the Women doe not onely equall the Men in proportion, but also in strength of body. Their Children are many of them gray-haired, but when they come to yeers, they are of the colour of their Parents. Some of them which live towards the North, and border upon *Scythia*, being more barbarous then the rest, are said to feed upon mans flesh: As they do also who inhabit that part of *Britannie*, which is called *Iris*. The report of their stoutnesse and immanity occasioned them to say, that they which in old time ran over almost all *Asia*, and were called *Cimmerians*, were the very same that a while after were called *Cimbrians*; who (as heretofore) make robbery their profession, regarding nothing but what they get from others. These are they, who having sacked *Rome*, and robbed the Temple of *Apollo* at *Delphos*, made a great part of *Europe*, and no small portion of *Asia* tributary unto them; and took possession of the lands of those whom they had subdued: they of them which passed into *Greece*, were called *Gallo-gracians*; finally, they consumed severall great Armies of the *Romans*.

The *Cimbrians*,
and their acts.

The *Gallo-gra-*
cians.

Their impiety in their services of the gods, is equall to this their savagenesse. Their Malefactors, when they have kept them five yeers, fastning them to stakes, they immolate them to the gods upon great piles with other sacrifices. Likewise they sacrifice their captives to the gods:

gods: Some of them take those beasts which they have got from their enemies, and cut them in pieces with the men; and so, either burn them in sacrifice, or otherwise deal with them: Although they have beautifull Women, yet lust they excessively after Males. As they sleep upon the ground in beasts skins, they have watch-men of either side of them. They are of a strange impudence, for they make it nothing to expose their bodies openly to others, and think it no indecency, but rather esteem it a dull part in any to deny that favour when 'tis offered. But of these things heretofore. Now let us passe to the *Celtiberians*. The *Celtiberians*.

In times past, the *Iberians* and the *Celtae* contending together about lands, at length agreeing, and making their Countreys common to one another, and permitting mutuall marriages, are said by reason of that communion to have got that common name.

These two stout Nations (combined together in a fertile Countrey) made the name of the *Celtiberians* famous. Afterwards, in length of time, and with much adoe they were vanquished by the *Romans*; for they have not onely Horse-men, but Foot-men, fit for service, beyond all others in strength and ability to undergoe hazards. They wear short garments and of black colour, having wool like unto goats hair.

Some of them arm themselves with light shields, others with round bosses, as great as shields; about their thighs they roule boots made of hair, their Head-peeses of brasse, their Crests of palms, their Swords are of plain Iron, about a hands-breadth broad, which they make use of in a close fight. They prepare Iron, after their manner, to make weapons of, for they hide iron plates in the ground, and suffer them to continue so long there, till the rust eats away the weaker part of it, and leaves the stronger remaining, whereof they make very strong swords, and other necessary instruments of war: when they are made in this manner, all things yeeld to them; so that neither Buckler, nor Head-peece, nor any thing else can withstand them. Having two swords a piece, when they have conquered on horse-back, they leap off their horses and assist the Foot. Their Arms.

There is a strange custome amongst them: for though they be very curious to have their meat cleanly, yet they seem nasty and slovenly in one thing; which is, that they wash all their body with urine, and rub their teeth with it, thinking this the best way to preserve their bodies.

They are cruell to Malefactors and enemies, but to strangers courteous and hospitable; for they treat strangers that come amongst them civilly, so that they strive one with another in a certain kinde of emulation, who shall be most respected by them: they who are followed by strangers are commended and esteemed as the friends of the gods. Their Hospitality.

They feed abundantly of severall sorts of flesh: they make drink of honey, their Countrey affording plenty of it: they buy the wine they drink, which Merchants carry thither. Of all the Their Food.

people about them, they love the *Vacci* best; for every year they divide their ground, and communicate their fruit one with another, giving to each his portion: Wherefore, if any one takes away ought that pertains to the Husband-man, he is presently punished with death.

The *Lusitanians*.

They who are called *Lusitanians*, are accounted the stoutest of the *Celtiberians*; they use little targets composed of sinews, wherewith in fight they protect their bodies; these they manage with so much agility, that with them they keep off both blows and arrowes: their Darts are of iron and hooked; their Head-peeces and Swords are of that fashion which the *Celtiberians* doe use. They cast their Darts very far, and with much dexterity. In fight they stand to it a long time, the body of their Army being moveable and light, whereby with more ease they both avoyd the enemy and pursue him. The *Celtiberians* surpass them in undergoing of perils. In peace they practise Dancing, which they perform with a certain agility of their legs. They go to war by number, singing a *Paen* when they encounter their enemies: They among the *Lusitanians*, who are lusty and daring especially, the poorer sort, make a head together, and on the rugged mountains (in severall places of *Iberia*) wander about in light armor, and nimble of bodies, playing the robbers; and when they have made havock in the Countrey, they betake themselves to the Mountains, as to their refuge, for the cragginess of the places will suffer no Army to come at them. The *Romans* have often gone against them with great forces, and repressed their boldness, for they would by no means endure to have robberies committed. It remains now that we write of their Silver, which is both very good and very plentiful among them, and brings much advantage to the inhabitants. We have spoken in the former book of *Hercules* his feats.

Whence the *Pyrenean* mountains had their name.

The Mountains of *Iberia* (which are called the *Pyrenean*) are beyond all other both for height and greatness: for they reach from the Southern Ocean, to that which lies not far from the Northern pole, dividing *Gallia* from *Iberia*: they likewise extend themselves through *Celtiberia* 3000 furlongs: Having heretofore many Woods in them, it is said, that certain Shepherds cast fire into them, and by that means all those hill-countries were burnt; whence they affirm, that those Mountains were called *Pyrenæi*; the fire lasting many days, severall streams of silver came flowing down from the Mountains, by the force of the flames: the inhabitants not knowing what it was, the Merchants of *Phœnicia* (giving in exchange for it some trifling things) carried it into *Greece* and *Asia* and other Countreys, whereby they became very rich: for they were so greedy of it, that when they had loaded their ships therewith, they took the lead from off their anchors, and put on the silver, which remained in the place thereof.

The *Phœnicians* being enriched by this market, they distributed severall Colonies into *Sicilia* and the neighboring Ilands; and into *Lybia*, *Sardinia* and *Iberia*.

The *Iberians* (at last coming to know what silver was) gave themselves to the getting of metals, and having gotten abundance of excellent silver, they made great advantage of it. Whereas Gold, Silver, and

and Brasse are the principall metals; they who are imployed in getting of Brasse, have for themselves a fourth part of what they dig; they who dig the Silver, receive for three dayes an *Euboick* talent: for all the land is stufte with silver, so that it is a wonder to see both the nature of the Countrey, and the continuall labour of the Workmen: for they who most busied themselves in getting of metals, became very rich: For the silver is easie to come by, the Countrey affords such plenty of it. Afterwards, (when the *Romans* had conquered the *Iberians*) the *Italians* for their gain undertook the work themselves, & were much enriched thereby; for they set abundance of purchased slaves to work in the Mines: who searching up and down for the veins of the Metall, dig out plenty of gold and silver, undermining the ground for severall furlongs. Here they get Metall with much more ease and benefit, then they doe in *Attica*: for there they are at much charges in the digging, and are often deceived of their expectation; when either they finde not what they look for, or else, when that they get it so little, that it will not quit the cost.

In *Spain* they that dig metals meet with more then they expect, for by reason of the happinesse of the soil, they finde clots full of gold and silver, for all the grounds abound with them: they sometimes meet with Rivers running under-ground, whose courses (in hope of gain, with great labour) they cut off; and (which is more strange) they turn them another way, by those which they call *Egyptian* pumps, invented by *Archimedes* when he went into *Egypt*. By these kinde of instruments (with a great deal of art and diligence) doe they drain the mines whence the metals are digged, casting the water upwards.

One would admire at *Archimedes* his wit, not onely in these, but in many greater things, which he did in divers parts of the world: whereof we will write more exactly when we come to his times.

The Slaves who are imployed about these metals, bring to their Masters an incredible gain: Many of them labouring night and day, take so much pains, that they kill themselves; for they allow them no rest or intermission in their labour, but force them by stripes to work continually; whence it hapneth that they feldome live long. Yet some of them that are of strong bodies, and vigorous spirits, do continue a great while in that calamitie: who notwithstanding (such is the miserable condition of their being) do rather wish for death then life. Although there be many things in finding out this art of metals, worthy of our wonder, yet let us not marvail why none are of later invention, but were all of them found out by the *Carthaginians*, when they inhabited *Iberia*: hence it was that they afterwards became so powerfull, for with their silver they hired the best souldiers, and managed severall wars against their enemies; they brought the *Romans*, the *Sicilians*, and the *Lybians* into great straights, although they made use neither of their own Countrey-men, or of their Confederates to fight for them: for they were richer then all of them, by reason of their abundance of gold and silver. It should seem that the *Phenicians* were in old time very apprehensive of their owne advancement.

tage: the *Italians* therein were inferiour to none. There is likewise Tin growing in severall places of *Iberia*; not found casually, as some Writers have affirmed, but digged out there, and forged as silver and gold: for above *Lusitania*, they dig out Tin in the Ilands next odjacent to the *Iberian* Ocean, which from Tin are called *Cassiterides*. Yet most of it is brought out of *Britannie* into that part of *France* which lies opposite to that Iland. Thence the *Celtick* Merchants carry it with horses by land through *Marsellies* to the City *Narbona*, a Colony of the *Romans*, the best Mart in all those parts either for convenience or benefit of those that come to it.

Hitherto have we spoken of the *Galli* and *Celtiberians*, now let us passe on to the *Ligurians*.

The *Ligurians*,
whose Metro-
polis in this
age is *Genova*.

These people inhabiting a rugged and most barren Countrey, with much and continuall labour get them a hard living: for the Countrey being full of trees, some of them spend their time in hewing down timber, some in tilling the ground, which is so cumbred with stones, that one cannot dig a clot without a stone. These men being thus naturally accustomed to this miserable kinde of life, although they undergöe it with much toil, yet they perceive but little inconvenience thereby. For continuall exercise and spare diet rendreth them bodies lusty and strong. Their Women likewise bestow themselves in the employments proper to men, and accustoming themselves to work with them. They are much addicted to hunting, sustaining their other wants with the wilde beasts which they take. Moreover, their frequent snows, and other mountainous asperities, render them bodies active and able. Some of them (because Corn is scarce amongst them, have for food, sometimes tame, sometimes wilde beasts, and take water for drink. They make use of such hearbs as the Countrey affords, being a people among whom neither *Ceres* or *Dionysius* did ever vouchsafe to come, which are Deities most of all usefull to humane kinde. For the most part they lie on the ground, and seldome come into houses or cottages, most of them betaking themselves to hollow rocks, and naturall caves, to shelter their bodies in: thus they live (as people did of old) with any provision at all.

Lastly, their Women have the strength of Men, and their Men of wilde beasts. They tell us, how oftentimes a vigorous lusty *Gaul* hath been overcome in a duell by a lean and slender *Ligurian*. They bear lighter arms then the *Romans*, covering their bodies with long shields, made in the fashion of those the *Galli* do use, with their coats wrapped about them. They are armed with the skins of wilde beasts, and sword of a reasonable size: some of them have altered their arms into the fashion of the *Romans*, whom they imitated that way. They are very stout and ingenious, not only in their wars, but in common conversation; they traffick, passing through the *Sardonian* and *Lybick* Seas, voluntarily exposing themselves to great dangers: for they saile with boats, not fashioned like unto ships; whence it comes to passe, that in a storm they are in great perill of their lives.

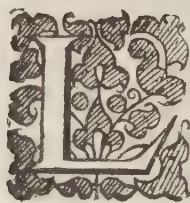
The *Tyrrhenians*, (for it remains that we speak of them) men famous for their valour, and of great dominion) have builded many and rich Cities; they have likewise a powerfull Navy, having been long Masters of the Sea. The *Italian* Sea they have denominated from themselves the *Tyrrhenian*. They are likewise very strong in Foot-forces. They were the first that invented the Trumpet, as a thing very usefull in war, calling it after their owne name *Tyrrhena*. To the Generall of their Armies they gave severall honorable cognizances, allowing him Lictors, an Ivory throne, and a Purple robe. They added to their houses porches, for their servants and other companies to retire into: which the *Romans* afterwards imitating, and bettering the fashion of them, transferred into their own Common-wealth.

They spent much time in Learning, and in the search of Naturall causes, and in Theology; they went beyond all other in the interpretation of Lightnings; in so much, that even to our times they are admired by all the world, which makes use of them to interpret they presages of Lightning. They dwell in a fertile Countrey, which by art and industry they render more plentiful: Their tables are furnished twice in the day sumptuously, where all delicacies that belong to banquets are served up in abundance: They use to have their garments of severall colours, and curiously wrought in flowers: They have many sorts of golden vessels, as also a great company of servants and attendants: and they are not onely waited upon by their Slaves, but likewise by such as are Freemen.

Finally, they have laid aside their former virtue; and by giving themselves to drink and sloath, they have deservedly lost the Warlike reputation which their Ancestors acquired: For the plenty of their Countrey did not a little invite them to abandon themselves to pleasures and idlenesse. The *Tyrrhenian* fields are spacious, distinguished by little hills, exceedingly well cultivated, of a fertile soil, as having plenty of water, not onely in Winter, but in Summer time also.

CHAP. IX.

Of the Southern Islands of the Ocean, of that which is called Hiera, of Panchæa, and of such things as are written concerning it.



Arabia Felix.

The Frankincense tree.

The Myrrhe tree.

The Panchæans.

LET us now speak of the Islands which lye towards the South, in the Ocean of *Arabia* Eastward; the bounds whereof is that Island which is called *Gedrosia*; that portion of *Arabia* hath in it divers Villages and Cities of no small account; whereof some are situated on high Hills, others either on little risings, or on plain ground; they have Palaces, whereof those that are of note are very sumptuous: all that Country abounds with Pastures, and Cattle of severall kinds; besides the rivers which running thorough it do water the fields, thereby rendring them more fertile. So as that part of *Arabia* which is most fruitfull, is called the *Happy*; overagainst that part of the Country, which lies near the Ocean, there are diverse Islands; three whereof deserve to be recorded in History. One, wherein it is not lawfull to bury the dead, is called *Sacred* or *Holy*: The other next to it, lying distant not above seven furlongs, is that whither they carry their dead to be buried. The *Sacred* Island is destitute of Fruites, only it hath Frankincense, which so abounds there, that it suffices to supply all the World to sacrifice withall unto their gods. It affords also plenty of Myrrhe, with other odoriferous spices of severall sorts. The Frankincense is thus gotten; there is a little tree appearing of the whiteness of an *Egyptian* thorn; the leaves resemble those of the tree which is called *Cithea*; the flower is of a saffron colour, whence the Frankincense proceeds like tear drops. The Myrrhe tree is in quantity equall to the Mastick tree, the leaves stand thick upon it, yet they are very thin and slender, when the earth is taken from the roots the Myrrh floweth out: in a fertile ground it yeelds fruit twice a year, namely in the Spring and Summer: in the Spring it is read by reason of the dew; but in the Summer it is white. They gather the seeds of the Holy tree, which they make use of in meat and drinke, and against the Flux of the bellie. All that Country hath diverse Commodities, but the King hath the best part, in regard he hath the tenth of all the fruits of the Island: they say, that the Island is in compasse 200. furlongs. It is inhabited by the *Panchæans*, who transport the Frankincense and Myrrhe into the Continent; selling it to *Arabian* Marchants, of whom others buying it, do carry it into *Phœnicia*, *Syria* and *Egypt*, whence it is conveyed into all parts of the World.

There is likewise a third great Island, not above 30. furlongs distant from this, towards the Easterne Ocean, and is in length many furlongs; they say, that from a promontory (which lies towards the West of the Island) may be seen the more eminent places of *India*.

There

There are in *Panchaea* things not unworthy to be remembred in History; it is inhabited by the *Natives* (which are called *Panchaeans*) as also by other foreigners besides, as *Indians*, *Scythians* and *Cretans*, who come thither by sea: There is in it a very beautifull City called *Panara*, of great esteem; they which dwell in it are said to be the Ministers of *Jupiter Triphylius*, these are they alone of all that live in *Panchaea*, which are governed by their own lawes, are free and without a King, yet they elect annually three Magistrates who are to be Judges in all affaires, excepting matters of Life and Death, but the most weighty matters they refer to the Priests. Distant from this City about 60. furlongs stands the Temple of *Jupiter Triphylius*, seated in a plain, which for the Antiquity, Magnificence of the Structure and Situation is much admired: the fields about the Temple are full of severall trees, yeelding both fruit and delight to the beholders, for they abound with stately *Cypruses*, *Planes*, *Laurels* and *Myrtles*, which greatly increase in growth by reason the soile is much watered with Springs. Out of the fields adjoyning to the Temple flow so many streames of fresh water, that they make a Navigable river; which dividing it selfe severall ways, produceth trees of admirable height, under the shadow whereof the people do decline the heat in Summer time: Moreover diverse birds of various colours, which do build in the trees, with their sweet notes affect the eares. There are likewise many Gardens and Meadows there, adorned with variety of Hearbs and Flowers, yeelding a most delightfull prospect and worthy to entertain the Gods. Besides these there are a world of Vines and Palme trees, which in their fruitfulness render the Country exceeding plentifull.

The great Temple it self is built of white stone, and sustained with great carved pillars, contains in length two Acres and in breadth as many; this Temple is beautified with huge statutes of the gods framed with excellent art: about it the Priests, who officiate in holy things, have their houses: Hard by the Temple there is a circle or round place, in length 4. furlongs, and of an Acres breadth; on either side of the circle are placed great brazen Images that are square at the bottom: at the end of it floweth forth the river we spake of, from its plentifull Fountaines; this river they call the water of the Sun, which being drunk conduceth much to the health of the body; each of the Fountains are compassed about with borders of costly stone: It is lawfull for none but the Priests to come on either side nearer then 4. furlongs to the edge of the border: all the ground which lies about it, (as far as 200. furlongs do extend) is dedicated as holy to the gods; the renew whereof is spent in Sacrifices. Beyond these fields there is a high mountain dedicated to the gods, which they call the seat of heaven, and *Olympus Triphylius*; for they have a tradition that *Calum* when he governed the Earth, repairing hither, did from the top of this mountain contemplate the heavens and the stars, and that afterwards it was called *Olympus Triphylius*, because the inhabitants thereof were of three severall Nations, namely the *Panchaei*, *Oceaniti*, and *Doroi*, who were in following times expelled by *Ammon*:
for

The policy of
the *Panchæans*.

for it is said that *Ammon* drove away these people, and utterly subverted their Cities, instituting holy mysteries in this mountain which the Priest celebrated every year very chastly: behind this Mountain in another part of *Panchæa* there are severall kinds of beasts, abundance of Elephants, Lyons, Libards, Deere, with severall other creatures admirable for their various shapes and strength. This Island likewise hath in it three famous Cities, *Hiracida*, *Dalida*, *Oceanida*; the Country is generally fruitfull, but especially it abounds with Wine; their men warlike, they use to fight in Chariots after the ancient manner. Their State consists of three ranks or orders, in the first are the Priests, to whom are joyned the Artificers; in the second the Husbandmen; and in the third the Souldiers, and Shepherds. The Priests are the chief of all, who have authority to decide Controversies, and to order publick busineses; the Husbandmen till the ground, and lay up all the increase for the common use: Now at the desire of all ten of those who are esteemed to be best versed in husbandry, are made choyce of by the Priests to distribute the fruits of the ground to the rest: the Shepherds do with all diligence prepare both those things which are for holy uses, and all others by number and by weight; none of them have any propriety in any thing, unlesse it be in a House or Garden, but the Priests receiving the revenews and other incomes dispose of them to the rest, according to every ones need: to the Priests themselves is allowed a double share. They wear soft garments, for the Sheep among them have softer wool by much then they have in other places.

The men there (as well as the women) wear ornaments of gold, adorning their necks with Chains, their wrists with Bracelets, their eares with ear-rings, after the *Persian* manner, and their feet with shooes of diverse colours. Their Souldiers defend the Country by armes; there is a piece of this border of the Country infested by Robbers, who lie in wait to take the Husbandmen. The Priests enjoy their pleasures more then any of the rest, living nicely and sumptuously; their Roabes are of the finest and purest linen, yet sometimes they have their garments made of the softest sort of wool; in stead of shooes, they have Sandalls made most artificially of severall colours: they wear all other kinde of golden ornaments (as the women do) excepting Ear-rings; their chief employment is to minister to the gods, and recount their actions, with praises and hymnes. They tell us that they are originally from *Crete*, drawing their lineage from *Jupiter* at such time as he came into *Panchæa*, when he governed the earth and lived among mortals: they are induced to this conjecture by their language, wherein they have many *Cretan* words, affirming that they are taught by their Parents, to bear an affection to the *Cretans* in remembrance of this; besides they shew some written evidences of things which were left there by *Jupiter* when he builded the Temple. This Country also abounds in Gold, Silver, Brasse, Tinne and Iron, which they are not permitted at all to carry out of the Island. Neither is it lawfull
for

for the Priests to go out of the holy place, it being permitted to any to stay them when they are found without it; the many golden presents which for a long time have been there offered to the gods, are kept in the Temple; the leaves of the doors are of admirable workmanship, being beautified with Gold, Silver and Ivory; the bed of the God is in length six cubits, in breadth four, all of massive gold most artificially wrought; in like manner there is placed (neer the bed) the table of the God, equall to the bed in bignesse, and as costly and glorious as it. In the middle of the Temple there is another great bed of Gold, inscribed with the sacred letters of the *Egyptians*, wherein are contained the actions of *Cælum* and *Jupiter*, with those of *Diana* and *Apollo*, written by *Mercury*.

CHAP. X.

Of Samothracia, and the mysteries therein.

AVING run over the Ilands of the Ocean which lie opposite to *Arabia*, let us now passe to those about *Greece*, and the *Ægean Sea*; beginning with *Samothracia*: This (say some) was in old time called *Samon*, *Samothracia.* and that afterwards it was called *Samothracia*, from the old *Samothracia* adjoyning to it. This Iland was first inhabited by *Aborigines*, seeing that there is no mention left of the marriages, either of the people or other commanders, which first lived in it. Some are opinion that this Iland (of old) called *Samon*, was afterwards called *Samothracia* from those that went thither out of *Samos* and *Thracia*.

The *Aborigines* used their own language, whereof many reliques do remain in their Divine services even to these times.

The *Samothracians* do report, that among them there was another great deluge before that of *Deucalion*, which first broak forth at the mouth of the river *Cyane*, and afterwards from the *Hellespont*: for the *Pontick* sea being filled up (like a pool) by the falling in of rivers, and inundation of other waters, did so excessively disburden it self, that a great part of *Asia* which lay neer the Sea, was swallowed up thereby; likewise the plain Country of *Samothracia* was by the overflow of the waters destroyed: whence it came to passe, that some fishermen in after times (having cast their nets into the Sea) drew up to land the tops of Pillars; whereby we may conceive that when the Cities were overwhelmed with water, the people betook themselves to the highest places in the Iland: the waters afterwards decreasing the inhabitants made vowes to the gods, and being preserved set up the bounds of their preservation round about the Iland, and erected Alters wherein they sacrifice to this day, by which it is evident that that Iland was inhabited before the floud. They say that in following times *Saon* was born there of *Jupiter* and a Nymph, *Saon.* (as some will have it) but as others affirme of *Mercurie* and *Rhena*:

He united the people which before were dispersed, imposed lawes upon them, and from the name of the Iland was himself called *Saon*; he dividing the people into five tribes, gave to each of them his Sons names.

At that time they report that *Dardanus*, *Iasus* and *Hermione* were born of *Jupiter* and *Electra*; *Dardanus* a prudent man sayled into *Asia* and there builded the City *Dardania*, this he made a Kingdome which his posterity called *Troy*, his subjects he commanded to be called *Dardanians*, then diffusing his power over the other Nations, he placed *Dardanians* there in the room of the *Thracians*. As for the other Son, it is said, that *Jupiter* desiring he should become very famous, taught him the ceremonies of Initiation, which is not lawfull for any to hear, but those who are initiated. He (it seemes) was the first that did initiate strangers, making (by that means) the ceremonies of Initiation more famous.

Afterwards *Cadmus* the Son of *Agenor* coming among them to seek his Sister *Europa*, having received the ceremonies married *Hermione* the sister of *Iasus*, and not (as the *Greeks* relate) the Sister of *Mars*. This marriage was first celebrated (they say) by the gods, and that *Ceres* in honour of *Iasus* brought him bread made of *Corn*, *Mercury* a Harp, *Pallas* an enchanted Necklace, a Veil and a Pipe, *Electra* taught him how to celebrate the mysteries of the great mother of the gods, with Cymbals and musicall Timbrels, and *Apello* playing there upon his Harpe, the *Muses* on pipes, the other gods applauding much increased the jolity of the marriage: this being done, *Cadmus* according to the answer of the Oracle builded *Thebes* in *Bæotia*. *Iasus* taking *Cybele* to wife begat *Corybantus*; but after the death of *Iasus*, *Dardanus*, *Cybele* and *Corybantus* translated the holy things belonging to the worship of the mother of the gods into *Phrygia*. *Ceres* first married to *Olimpus*, brought forth *Alee*, and called her (from her self) the Godeffe *Cybele*. *Corybantus* called those who were employed in his mothers Sacrifices, from his own name *Corybanti*: he was likewise betrothed to *Thebes* daughter of *Cilix*; he besides carried the Pipes thence into *Phrygia*, and *Mercuries* Harpe into *Lyrnessus*, which was afterward taken away by *Achilles*. Moreover (if we will beleeve fables) *Pluto* was the Son of *Iasus* and *Ceres*; but it is well known, that in favour of *Iasus* abundance of *Corn* was presented at the marriage of *Hermione*. What particularity was done in these ceremonies is kept as a secret, and only made known to such as are initiated. These gods afford their presence commonly, and in dangers they are wonderfully propitious to such as do invoke their deities.

They affirme withall, that they who minister in their services are rendred more just, pious, and better men; wherefore the ancient *Heroes*, and the renowned Demi-gods were very ambitious of being initiated. For *Jasen*, *Castor*, *Pollux*, *Hercules*, *Orphens*, partakers in these ceremonies, were (by the favour of these gods) made fortunate in warre.

CHAP. XI.

of Naxos, Cynos, and Calydna.



ET us now come to *Naxos*, this Iland (at first called *Strongyle*) came to be inhabited by the *Thracians* in this manner: *Butes* and *Lycurgus* (they say) were the Sonnes of *Boreas*, yet not by the same mother: but he that was the younger of the two, conspired to kill his brother; the designe being discovered, *Lycurgus* laid no harder penalty upon him, then to force him to take shipping with the conspirators and to seek a new Country.

Strongyle.

Wherefore, taking some *Thracians* to associate him in this danger, he sayled by the *Cyclades* towards the Iland *Strongyle*, and fell to robbing of all passingers. Now because they had but few women among them, they took away many out of other places by force, and carried them along with them by Sea.

Of the Ilands of the *Cyclades*, some were wholly desolate, others of them but thinly inhabited; so that from thence they directed their course to other Countries where they might meet with better purchase, and being beaten off *Eubæa*, they sayled to *Thessalia*, where *Butes* descending into the Continent, incountried by chance with the Priests of *Dionysius*, who about a hill in *Arcadia* (now called *Dryos*) were celebrating the Sacrifices of *Bacchus*; whereof some upon the discovery of him, cast their sacred things into the Sea and ranne away; others betook themselves to the next mountaine: but *Coronis* was taken and ravished by *Butes*, wherewith she being much afflicted and imploring the help of *Dionysius*, *Butes* was possessed with madnesse and flinging himself into a well so died. The rest of the *Thracians* having forcibly seised of other women, (amongst whom *Iphimedeia* the wife of *Aloeus* and his daughter *Pancratis* were the most honourable) returned into the Iland.

Here the *Thracians* (in the place of *Butes*) made another King called *Agassomennus*, to whom they gave in marriage the beautifull *Pancratis* *Aloeus's* daughter; but before she was betrothed to the King, two of their chief leaders *Sicelos* and *Cetetus*, falling out about her slew each other; *Agassomennus* gave *Iphimedeia* to wife to one of his friends. But *Ephialtes* and *Othus* who were *Aloeus* Sons, being sent to look for his wife and daughter came to *Strongyle*, where having subdued the *Thracians* and taken the City, they continued in the Iland and ruling over the *Thracians* named it *Dia*.

Afterwards they falling at difference about the government, they came to a battaile wherein many were killed on either side, and both of them slew each other. The *Thracians* that outlived the Battaille were afterwards honoured by the inhabitants as *Heroes*. But

when they had been possessed of the Iland two hundred years, they were afterwards by reason of a drought forced to desert it. Afterwards the *Cares* coming out of *Samia* took possession of the Iland; being commanded by *Naxos* Son to *Palemon*, who in stead of *Dia* called it after his own name *Naxos*. This good and renowned man left a Son called *Leucippus*, whose Son *Mendens* afterwards governed the Iland.

Theseus a while after coming out of *Creta* with *Ariadne* made his aboad in that Iland, and dreaming that he saw *Dionysius* threatning him unlesse he left *Ariadne*, was so terrified that he forsook the woman and departed the Iland. *Dionysius* taking away *Ariadne* by night, carried her to a mountain called *Dryos*, and then immediately vanished away as a god: after that time *Ariadne* also was seen no more.

The *Naxii* do say that this god was born amongst them, and how for that cause he loves this Iland, and that he was called by some *Nysiades*. They report in their fables, that *Jupiter*, *Semele* being thunder-strucken, closed the Infant up in his thigh, and there concealed him untill the time of delivery was come, to the end *Juno* might not have knowledge of it: and that when he was borne in the Iland of *Naxos*, he gave him to *Coronis* and *Clida* the Nymphs of that place to be brought up. Moreover they say that the reason why *Jupiter* did strike *Semele* with lightning before her delivery was, that the child should not be born of a mortall, but proceeding from two of the gods, might immediately become immortall. Now the inhabitants (for their care in bringing up *Dionysius*) were recompensed with having their Iland made fruitfull, and a powerfull Navy given them: For they were the first that revolted from *Xerxes*, and opposed him with a Fleet at Sea; they did also excellent service in the battaile at *Plataa*. They have besides especiall choyce wines, which is no small argument of that gods affection to this Iland; which before was called *Symes*, and being void of inhabitants, was first inhabited by *Triopus* and the Forainers which he brought along with him: Their Leaders were *Cithonius* the Son of *Neptune* and *Syme*, from whom the Iland took its name. Afterwards a part of *Gnidia* being added to it, *Nireus* (the Son of *Caropus* and *Aglaia*) was King thereof; he was a very beautifull man, and went with *Agamemnon* to the warre of *Troy*: after the end whereof, the *Cares* then powerfull at Sea, seised upon this Iland; but by reason of a geat drought they were forced to forsake the same, and seated themselves in a place called *Uranium*.

Syme remaining desolate was afterwards inhabited by the *Lacedemonians* and *Argives*: One named *Nausus* (who came before with *Hyppothous*) taking with him a Colonie of Voluntiers, was the first that went to *Syme* when as yet it was not inhabited; where he admitted some adventurers, who under the conduct of *Zuchus* sayled thither to share the Iland with him; which Colonie they report, was brought from *Gnidia* and *Rhodes*.

But

But *Calydna* and *Nisyros* in times past possessed by the *Cares*, came a while after to be under the rule of *Tettalus* the Sonne of *Hercules*. Then *Antiphus* and *Phydippus* Sonnes to the King of *Coos*, passing from these Ilands to *Ilium*, became commanders of them; but afterwards in their returne from *Troy*, they were carried in foure of *Agamemnons* Ships to *Calydna*, and mixing themselves with the inhabitants, made their aboad therein.

The ancient inhabitants of *Nisyros* were swallowed up by an Earthquake, and afterwards the Iland being afflicted with the Plague, the *Rhodians* sent a Colonie thither.

Carpathos was first inhabited by some of *Minos* his Souldiers, at such time as he got the Sovereignty of the Seas. Many ages after one *Ioehus* the Son of *Dimolchon* an *Argive* borne, encouraged by some Oracle brought a Colonie into *Carpathos*.

The Iland of *Rhodes* was first inhabited by those which they call *Telchines*, fabulously said to be the sons of *Mars*; indeed it is reported that these people and *Calpharna* the Daughter of *Oceannus* did bring up *Neptune*, who was committed to them by *Rhea*. They deliver withall, that they have been the inventors of certain arts; and have found out many usefull things: moreover that they were the first that made the statues of the gods, and that certain old images were called after their name; for amongst the *Lydians* *Apollo* was called *Telchinus*; amongst the *Ialysii* *Juno* and the Nymphs were called *Telchinia*, and amongst the *Camiraans* *Juno* was named *Telchinia*. They will have them to be Inchanters or Magicians, and that they used to produce Cloudes, Showers, Hayle, and Snow as also Cold; transforme their owne shapes at their pleasure; they have likewise been repiners at the knowledge of Arts.

CHAP. XII.

Concerning Rhodes, and those things which are fabulously reported of it.

From whence
the name of
Rhodes was de-
rived.



Neptune being come to *Mans* estate, begat of one of the *Telchinii's* Sisters, (whom he loved) six Male-children, and one Female, called *Rhodes*, from whom the Iland received its denomination.

There were Giants in that part of the Iland which lies towards the East; at which time, as 'tis said, that *Jupiter* having overthrowne the *Titans*, fell in love with the Nymph *Imalia*, by whom he had three children, namely *Spartaus*, *Dronius*, and *Cyrus*; who (according to report) as *Venus* was going from *Citheros* into *Cyprus*, proudly and arrogantly forbad her access thither; whereat the goddesse being much incensed, struck them with such madnesse, as they ravished their own Mother, and were the cause of many calamities to the inhabitants: which *Neptune* perceiving, (by reason of the infamy of the thing) closed up his Sons in the earth, whom they now call the Orientall Demons. The Daughter was cast into the Sea, and called *Leucothea*, to whom the inhabitants attributed divine honours. A while after, the *Telchinii* foreseeing a deluge at hand, went straightway out of the Iland. Afterwards, when as *Lycus* came into *Lycia*, he erected the Temple of *Apollo Lycius*, at the backside of the river *Xanthus*. When the flood came, the rest that remained were swallowed up by the waters, and all the flat places of the Iland became pooles; onely a few (among whom were the Sons of *Jupiter*) betooke themselves to the Mountaines, and escaped. *Sol*, as their Fables say, falling in love with *Rhodia*, freed the Countrey from the Waters, and called it after her name, *Rhodes*. Yet this we know, that the Iland heretofore being full of fens, was very moyst, which moysture being dryed up by the heat of the Sun, the Iland by that means became fruitfull.

The fable of
the Sons of the
Sun.

He begot (they say) seaven Sons, which were called *Heliades*, who inhabiting the Iland with the other natives, gave them occasion to think that it was sacred to the Sun. The *Rhodians* also afterwards honoured *Sol* above the rest of the gods, as the Author of their progeny: His Sons are said to be *Ochimus*, *Cercaphus*, *Macer*, *Actinus*, *Tenages*, *Triopas*, *Candalus*, and one Daughter *Electryone*, who dyed a Virgin, and was by the *Rhodians* after her death honoured with Heroick honours. When the *Heliades* became men, it is said, how *Sol* to'd them, that they which first offered sacrifice to *Minerva*, should enjoy the presence of the goddesse: which thing was also declared to the *Athenians*: now, they say that the *Heliades* for very haste omitted fire in their sacrifice, and *Cecrops* the King of *Athens* sacrificed after them with fire. Whence it came to passe, that to this day this way of sacrificing onely continues in *Rhodes*, and the goddesse remained among them.

These

These things have the Ancients delivered concerning *Rhodes*, among whom is *Xenon*, who writes the actions of the place. The *Heliades* were the most knowing of all people, but principally in matters of Astrologic: they likewise added many things to the Art of Navigation and Geography. The most excellent man among them was *Tenages*, who was cruelly slain by his brethren: this murder being discovered, the Plotters of it fled; *Macer* into *Lesbos*, and *Candalus* into *Coon*; *Actis* passing over into *Aegypt*, builded (in the honor of his Father) the City of the *Sun*; from whom the *Aegyptians* derived the knowledge of Astrologic. Afterwards there hapning a deluge in *Greece*, abundance of the people perished in it, and the monuments also of Learning were destroyed: but the *Aegyptians* (having been annoyed with no deluges) went on still in the knowledge of Astrologic; whence it came to passe, that they excelling the *Greeks*, who were disadvantaged by the former accident, were said to be the first Inventers of Astrologic.

Of whom the
Egyptians learned
Astrology.

In the same manner the *Athenians* having built a City called *Sai*, in *Aegypt*, it happened also that that was by a deluge washed out of the memory of men: whence they came to think in after ages, that *Cadmus* the Son of *Agenor* was the first that brought Letters into *Greece*; and for this reason the *Greeks* involved as it were in this common error, attribute to him the invention of Letters. But *Triopas* sailing into *Caria*, took possession of the Promontory, which after he named from himself *Triopion*. The rest of the Sons of *Sol*, who were not Complotters in the murder of their Brother, continued still in *Rhodes*, living in *Ialysos*, where they erected a City called *Achaia*. *Ochymus* the eldest of them being King, took to Wife *Egetoria* a Nymph of the place, by whom he had a Daughter, named *Cydippe*, afterwards called *Cyrbe*, whom *Cercaphus* her brother taking to Wife, succeeded in the Kingdome; they dying, their three Sons *Lindius*, *Iasius*, *Camirus*, took upon them the government. An inundation of Waters then following, *Cyrbe* became depopulated. They dividing the Countrey between them, each of them built a City, called after his own name. After these things *Danaus* flying out of *Aegypt* with his Daughters, arrived at *Lydia* in *Cyprus*; and being entertained by the inhabitants, he erected a Temple to *Minerva*, and dedicated to her a huge statue. At this time *Cadmus* being sent to seek for *Europa*, was driven by a mighty tempest into *Rhodes*. And there (having performed the vow made by him when he was in that danger) he built a Temple to *Neptune*, and committed the charge thereof to some *Phœnicians* which he had brought with him thither, who lived mingled with the *Ialysii*: from them afterwards proceeded a succession of Priests to officiate in the holy mysteries. *Cadmus* beautified *Minerva Lindia* with presents; amongst which, there was a very fair brazen pot, made after the old fashion; within which was written in *Phœnician* characters, (which they say were first brought into *Greece* from *Phœnicia*, and called *Phœnician*) that the Island of *Rhodes* should be destroyed by Serpents: whereupon, the *Rhodians* sent to *Delphos* to know how that mischief might be prevented: The Oracle of *Apollo* bad them to send for *Phorbos* with his associates into the Island: this man was the Son of *Lapithus*, and stayed in *Thessalia* with

a great company, seeking for a Countrey to dwell in : and according to the answer of the Oracle, he was quickly sent for, and part of the Island granted to him for to inhabit in ; by whose valour the Serpents being destroyed, *Rhodes* was freed from that fear : he was also in other things a good man, whereby after his death he attained Heroicall honours. After these things, *Althemenes* the Son of *Catatrens* King of *Creta*, inquired of the Oracle concerning some matters ; he was told by it, how it was decreed that he should slay his Father : to avoyd this decree, he went of his owne accord, with many Voluntiers, into that part of *Rhodes*, which is called *Camiros* ; and upon the mountain *Achabyrus* he erected a Temple to *Jupiter*, and named it *Camiraum*, which standing upon the top of a high Mountain, from whence one may see *Creta*, is to this day very much honoured. *Althemenes*, with those which followed him, lived in *Camiros*, being in great esteem amongst the inhabitants ; but his Father *Catatrens* (having no other Son besides him, and moved with the affection which he bore him) went to *Rhodes*, with an intent to seise upon his Son, and bring him into *Creta* : but what the Fates have decreed, cannot be avoyded : For entring by night into the Island, the Inhabitants and his men falling to fight with one another, and *Althemenes* coming to the succour of his own party, unwittingly slew his Father with a dart. Whereat *Althemenes* was so extreemly grieved, that not able to bear the weight of that calamity, he declined the company and conversation of men, and wandering alone through desert and uncouth places, he died with sorrow : to whom the *Rhodians* afterwards paid Heroick honors.

A little before the *Trojan* war, *Tlepolemus* the Son of *Hercules*, because he slew *Licymnius* unawares, fled voluntarily from *Argos*, and according to the answer of the Oracle, with which he consulted concerning the carrying out of a Colony, he passed with certain people into *Rhodes*, where being entertained by the inhabitants, he dwelt amongst them ; and afterwards being made King, he rendred the whole Countrey famous, and ruled with justice. Thence he went with *Agamemnon* to *Ilium*, leaving the government of the place to *Butes*, who fled with him from *Argos*. This famous Warriour died in the Countrey of *Troy*.

CHAP. XIII.

Of Cherronesus which lies opposite to Rhodes.

BEcause there are some things of *Cherronesus* (which lies over against *Rhodes*.) intermixt with the affaires of that place, it will not be amisse for us to record them likewise.

Cherronesus takes its name (as some write) from the nature of the place, being an *Isthmos*; but others doe affirm, that it is called so from *Cherronesus*, who ruled over those parts. Not long after his reign, the *Curetes* (as it is said) passed over the Sea out of *Crete* thither; who were the posterity of those that descended from *Jupiter* and *Rhea*, and bred up in the mountains of *Idaea*. They sailing into *Cherronesus* with no small Navy, drave out the *Cares*, who lived there, and subduing all the Countrey, divided it into parts, and builded a City there after their owne name. A while after, *Inachus* King of the *Argives*, when he had lost his Daughter *Io*, appointed *Cyraus*, an excellent Captain, with a great Fleet to seek for her; who returning without her, he forbad him the Countrey; yet still he travelled through severall parts of the world to finde her out, but when he saw it was to no purpose, neglecting his own Countrey, he went to *Cherronesus*; where afterwards, partly by perswasion, and partly by compulsion, he was made King of certain places, and erected a City there of his own name; then wholly intending the good of the Common-wealth, he lived with great glory amongst his subjects. *Triopas* afterwards being contaminated with the murther of his Brother, coming into *Cherronesus* and declared guiltlesse of the murther, by *Melissus* the King, he passed over into *Thessalie*, there to assist the Sons of *Deucalion* in their war; who, after they had driven out the *Pelasgi*, allotted to him the Countrey of *Doreon*. He demolished the Temple of *Ceres*, and with the materialls builded a palace: by which means he became odious to the inhabitants, and flying out of *Thessalie* with those that came with him, he arrived at *Gnidia*; wherein likewise he founded a City, called after his owne name *Triopia*: Going from thence, he took *Cherronesus*, and a great part of *Caria*, which borders upon it.

Concerning *Triopas* his descent, severall Writers and Poets also doe disagree: for some say that he descended from *Canace* the Daughter of *Aeolus* and *Neptune*: others, that he came of *Lapithus* the Son of *Apollo*, and *Scibe Peneus* his Daughter. There is in *Castamos* a City of *Cherronesus*, a Temple dedicated to the *Semideæ*, or Half-goddesses: whereof, in regard much is spoken of it, we are not to be silent. Yet we shall onely speak of such things as are most talked of, and which the inhabitants themselves allow to be true.

Staphilus and *Chrysosteoda*, they say, had three Daughters; namely, *Molpodia*, *Rhea*, and *Parthenia*. *Rhea* being got with childe by *Apollo*, her Father displeased at the matter, (thinking that his Daughter had been defiled by a Mortall) shut her into an ark, and threw her

T t

into

into the Sea, she being cast up at *Delos*, was delivered of a Son called *Anius*: The Woman being thus preserved beyond expectation, laid her childe (after her delivery) upon the Altar of *Apollo*, and intreated the God, that if he were his childe, he would preserve him. *Apollo* (they say) concealed the Infant, and took care for his education: he afterwards taught him the art of Divination, and raised him to great honour. But *Molpodia* and *Parthenia* the Sisters of *Rhea*, as they were looking to their Fathers vessell of Wine, fell asleep; in the mean time, a Sow which had been bred up in the house, came into the chamber, and broke the vessell: when they awaked and saw the Wine spilt, for fear of their Fathers displeasure, they fled to the Sea side, and from a rock cast themselves into the Sea; whence *Apollo* (for their Sisters sake) took them up in his arms, and carried them safe into *Cherronesus*. *Parthenia* had Divine honours ascribed to her in *Bubastos* a City of *Cherronesus*, and a Temple erected to her. *Molpodia* going into *Castamos*, was there by *Apollo* declared a *Semidea*, and worshipped by the *Cherronesians*: when as they sacrifice to her (by reason of the mischance which hapned to the Wine) they make a libation of water and honey sodden together. Whosoever either toucheth or eateth leeks is not permitted to enter into the Temple. The worship of this Semi-goddess did so much increase, that not onely the inhabitants, but forain Nations also came to her Temple, to do honour to the Goddess with sacrifices and rich presents. But which is most strange, is, that the *Persians*, when they spoyle all the holy places belonging to the *Greeks*, left onely the Temple of this Semi-goddess untouched. Moreover, robbers, who make havock of all things, leave this Temple alone inviolated, although it have no wall about it, and may be easily spoyle without danger. The reason of it, (they say) is, for that the goddess extends her goodnesse towards all: For she teacheth such as are sick how to cure their maladies, and recovereth many that despair of health: besides, this goddess easeth Women in travell, and freeth them of their pains and danger. Whence it comes to passe, that the Temple being stuffed with the presents of such as owe their health unto her, is notwithstanding safe, though it be not secured, either by guards, or walls, but onely by the holynesse thereof.

Hitherto we have spoken of *Rhodes* and *Cherronesus*; let us now passe on to *Creta*.

CHAP. XIV.

of Creta, and of the fabulous reports concerning it, even to these later times.



THE ancient people which first of all did inhabit *Creta*, are said to be *Etheocreta*, or Earth-bred. Their King was *Cretas*, who in that Island invented many usefull things. They have a fabulous tradition, that many of the gods had their originall from them; who being Mortalls, were by posterity honoured as Deities, for the many benefits which they had conferred upon men: of whom we shall speak particularly, in imitation of those who have recorded their actions.

The first whereof there is any mention made, lived in *Creta* about *Ida*, and were called *Idai Daetyli*. They were in number (as some say) an hundred; as others, but ten, so called from the even number of the fingers upon the hands, amongst whom was *Ephorus*. Some will have the * *Idai Daetyli* to have had their originall out of * *Priests of Cybele*. *Ida* in *Phrygia*; and to have come from thence with *Mygdonus* into *Europe*. It is said also, that they were skilfull in the art of Divination, and taught singing, initiations and mysteries. In *Samothracia* they procured to themselves a great deal of admiration from the inhabitants: at which time they say that *Orpheus* (a man of an excellent genius for Poetry and Musick) who was their Disciple, did first bring into *Greece* the form of Initiations and Mysteries. The *Idai Daetyli* are said to be they who first found out (in *Berecynthus*) the use of Fire; the nature of Brasse and Iron, and how they were to be wrought. Having thus been the Authors of so much good to mankind, they were honored as immortall gods. They write, that one of them was called *Hercules*; and that being a man of great renown, he instituted the Olympick games: which posterity thought (induced by the likeness of their names) to have been instituted by *Hercules* the Son of *Alcmena*. *The Idai Daetyli.* *The Cretan Hercules.*

After the *Daetyli*, followed the nine *Curetes*, which some say were born of the Earth; others, that they were the off-spring of the *Idai Daetyli*, that they lived in mountains and valleys, before they knew what houses were; and had no other covering or cloathing, but what Nature gave them. When they attained to a further height of knowledge, they were the Inventers of many usefull things: For they were the first that brought sheep into flocks; and that made some kinde of Cattle tame. Moreover, they affirm them to have been the first that shewed the way to make Honey, to Shoot and Hunt; as also to have brought men to the understanding of a civill life and Armes; they invented besides, the Sword, Head-peece, and the manner of Dancing in arms; by the great noyse whereof *Saturne* was deceived.

They say likewise, that *Jupiter* was by his Mother *Rhea* (unknowning to *Saturn*) committed to them to be brought up. Now because

The education of Jove.

we are to write particularly of this matter, we will begin our relation a little higher.

The *Cretians* doe report, how that the *Titans*, in the time of the *Curetes*, lived in *Gnosia*; wherein, to this day are to be seen the foundations of the house wherein *Rhea* was born; and an old grove of Cypresse trees. They were in number six Males and five Females; born of *Cælum & Terra*, as some say; but as others, of *Titea*, one of the Mothers of the *Curetes*: from whom they derived their name. The Males were, *Saturnus*, *Hyperion*, *Conis*, *Iapetus*, *Crius*, and *Oceanus* the last. Their Sisters were *Rhea*, *Themis*, *Memoria*, *Phæbe*, *Thetis*. Each of these were the Inventers of some things of great use to men; whereby they attained an immortall name and honour.

Saturn.

Saturne the eldest, being made a King, reduced men from a savage and wilde life, to behaviour, laws, and civility: wherefore, being of great renown amongst all, he travelled through many places of the world, exhorting men to justice and virtue: by which means, he rendered his Subjects (they instructed with good moralls) happy by their goodnesse. He governed principally in the Western parts; being highly esteemed by all men; in so much, that to these latter times, the *Romans*, *Carthaginians*, and other adjacent Countreys, doe perform ceremonies and other holy duties to *Saturne*. Many places have derived their names from him: and seeing that men lived obediently to the laws, there was no injury done amongst them, but all submitting themselves to his commands, lived happily and in much delight. The Poet *Hesiodus* witnesseth as much, affirming the same things in his Poems. Such are the reports of *Saturne*.

[*Hyperion.*

But it was *Hyperion*, who first of all observing with great care the motions of the Sun, Moon, and Stars, and the Hours, brought them to the knowledge of others; wherefore, he was called the Parent of those things, because he he was versed in the contemplation of their natures.

Prometheus.

From *Saturne* and *Phæbe*, came *Latona*; and from *Iapetus*, *Prometheus*, who (as some Writers affirm) did steal Fire from the gods out of heaven, and brought it to men: Howbeit, we need not doubt, but that he was the first who found out that which feedeth Fire.

Mnemofine.

They say, that *Mnemofine* (one of the Female *Titans*) did first of all invent the way of Speaking, and imposed names upon things: though there be some that do attribute all this to *Mercury*. They ascribe likewise to this goddesse the memory of things, from whence she had her name given her.

Themis.

Themis (they say) introduced the art of Divination, with the mysteries and worship of the gods: and informed men in the ways of living well and peaceably. Wherefore, they that worship the gods, and maintain the laws of men, were called *Legum Conditores*, that is, Law-givers; & *Custodes Sacrorum*, that is, Keepers of the holy Mysteries. We are told indeed, that *Apollo* (whensoever he was to give his answers) was wont to consult with *Themis*, as the Inventrix of the art of Divination. These gods, because they performed many things

things tending to the good of mortall men, did not only acquire immortal honours, but were esteemed the first that entred heaven after their death.

Saturn and *Rhea* had these children, viz. *Vesta*, *Ceres*, *Juno*, *Jupiter*, *Neptune* and *Pluto*. Of these, *Vesta* is said to have invented the structure of Houses; wherefore *Jupiter* for this very benefit, was pleased to have men honor her, and do sacrifice unto her.

Ceres was the first that found out the use of Corne, before unknown, which grew up among other vegetables: and shewed to men the manner of its growing, of keeping, and of sowing it; for she found out Corn before *Proserpina* was born: but after her rape by *Pluto*, she is said to have burned up all the Corn, in hatred of *Jupiter*, and vexation for her Daughter: but when once her Daughter was found, she was reconciled to *Jupiter*, and gave seed-corn to *Triptolemus*, commanding him, that when he had imparted that gift to every one, he should afterwards teach them the way of sowing it. She is likewise by some said to have given Laws, whereby men might live justly, wherefore she was called the Legislative goddesse. And in regard she was the cause of many great benefits to mankind, she is worshipped with honours and solemne sacrifices, not onely by the *Greeks*, but by all *Barbarians*, to whom the use of Corn is known.

Ceres.

Others have other opinions concerning the invention of Corn; each people affirming, that that goddesse first appeared unto them, and first taught them the nature and use of Corn: For the *Agyptians* doe say, that *Ceres* and *Isis* were the one and the same goddesse, and that she first brought in Corn amongst them; the river *Nilus* watering the fields, and the whole Country being excellently situated for that purpose.

The *Athenians*, though they do confesse and allow of the invention of Corn, yet they will needs have it to be brought from some other part into *Attica*; and say that it was *Eleusina* which first received that benefit, because seed is transported thither from other places.

The *Sicilians*, by reason their Iland is sacred to *Ceres* and *Proserpina*, doe think it stands with reason, that the use of Corn should be first shewed to them whom she principally loved: and indeed, it is not likely, that that Countrey which *Ceres* made choyce of to be her owne, should be the last that did partake of her benefits; especially, because that Iland is so fruitfull, that (as the Poet observes) Barly and Wheat grow there of their own accord.

Concerning the other gods which were born of *Saturn* and *Rhea*, the *Cretians* affirm, that *Neptune* having first invented the art of Navigation, formed a Navy, and was made Admirall thereof by his Father *Saturne*: whence it is said, that *Neptune* is chief of the Sea, and that Mariners offer sacrifices to him. They say moreover, that *Neptune* was the first that managed Horses, and taught the way of Riding; whence he was called *Hippius*.

Neptune.

Pluto is said to be the first that introduced Sepulchres, Funeralls, and other solemnities bestowed on the dead; whereas before his time

Pluto.

time none of these things were used; which is the reason that he is accounted the Lord of the dead, and allowed by antiquity to be so.

Jupiter.

Concerning the descent and dominion of *Jupiter*, there is much controversy; for some are of opinion, that he received the Kingdome after that *Saturne* was deified, not that he cast his father out by violence, but obtained the Kingdome justly and lawfully. Others say, that *Saturne* was foretold by the Oracle that he should be driven forcibly out of his Kingdome by one of his Sonnes, which was the reason that *Saturne* slew most of them; but *Rhea* much grieved thereat, and being not able to prevail with her husband, when she brought forth *Jupiter*, she secretly gave him to the *Curetes* who lived near the mountain *Ida*, to be brought up by them: they carried the childe to the Nymphs into a cave, and committed the care of him unto them; he was fed with the milke of a goat which was called *Amalthea*, and with honey: they say besides that to this day there are extant in that Iland severall markes of his stock and education, for they have a tradition that neer to the river of *Tritonus*, and as the *Curetes* were carrying the child his navell came forth, in regard of which accident the place thereabout being sacred to the god, was surnamed *Omphatum*, that is to say a Navell.

*Jupiter bred
up in Creta.*

In *Ida* the Cave where he is said to be brought up in is made sacred, and the fields round about remain unviolated: but above all that which is reported concerning the Bees, is not to be omitted; that *Jupiter* in testimony of his perpetuall love towards them, altered their colour into that of gilt brasse: and although that Country lies very high, is roughly situated, exposed also to windes, and infested with snow, yet for all that do not the Bees receive any inconvenience or disturbance thereby; likewise to the goat which gave him suck, other honours were allotted, and from it is the place called *Aegiochus*. When he came past his youth he erected a City in *Ida* where he was born, the ruines whereof though afterwards destroyed, remain to this time. This God excelled all others in fortitude and other virtues; and having succeeded his Father in the Kingdome, he was the author of very many and great benefits to men: He was the first that taught the mutuall observation of justice amongst mortalls, and to lay aside all violence and injuries: He took away by judiciall proceedings, all suites and controversies, and provided all things whereby to live well and peaceably; the good he excited to virtue, the wicked he forced thereunto by fear and punishment: He compassed almost the whole World, and by subduing wicked persons and robbers, he established equity and lawes therein; at which time they say also that he subdued the Giants, *Milinus* in *Creta*, and *Typhon* in *Phrygia*. Before the fight which he had with the Giants in *Creta*, he sacrificed an Oxe to *Sol*, to *Calum*, and to *Terra*, which sacrifices portending him the victory, shewed to him first, his power, then the defection of his enemies; and lastly, the event of the warre: *Museus* was the first that revolted from them, for which he was highly honoured.

Now

Now all his enemies were slain by the gods, in which Battaille notwithstanding it is manifest that there were others that assisted the gods therein; such were the *Macedonians* inhabiting about *Pallenes* in the Country which heretofore from the conflagration of the place was called *Phelgraus*; but now *Cymeus*. Now the reason why *Jupiter* thus fell out with the Giants was, because they were a people who so much trusted in the greatness and strength of their bodies, as they became lawlesse and did many injuries unto men, subjecting under their power the Nations that were nicest to them; and making war upon those men (who for their singular good turnes to all Nations) were deemed gods. These impious and nefarious wretches thus destroyed the gods, and *Herbes*; and other well deserving men had honours bestowed upon them.

Jupiter for this his merit and largenesse of his Empire, was by generall consent made an eternall King, and to have his habitation in *Olympus*; besides more Sacrifices were allowed to him then to the rest. But after that he was translated into heaven, his memory did retain so deep an impression in the mindes of those men whom he had obliged by his benefits, that all things which were done in heaven, were ascribed to him, whether stormes, thunder, lightning or the like. And by reason he seemed to be the cause of life to men by bringing the fruites of the earth to maturity, they therefore called him *Jupiter*; they called him Father too, because he undertook (out of his geat love) the care of all men; and because he taught them how to live well; he was called Emperour and King by reason of the spaciousnesse of his dominions; he was termed Advised and Provident, in regard of his prudence in counsell.

They say also that *Pallas* was born of *Jupiter* in *Creta* near the Springs of the river *Triton*; whence she was called *Tritonia*; and to this day they offer sacrifice to her at those Fountaines where she was born. It is storied besides that *Jupiter* and *Juno* were married in the borders of *Gnosia* near the river *Therineus* where there is now a Temple, and yearly rites are religiously performed by the inhabitants which do represent the marriage as it was done.

Pallas.

The off-spring of *Jupiter* were (as they affirme) *Venus*, the *Graces*, *Lucina*, *Diana* and those (which they call *Hore*) *Eunomia*, *Iustitia*, *Pax*, *Pallas* and the *Muses*. The gods which he begat were *Vulcan*, *Mars*, *Apollo* and *Mercury*: Now to each of these (that their memory might continue amongst all people for ever) he allowed the praise and honour of his own inventions and actions. To *Venus* her care he committed the mature age of Virgins, and of other things which at contracts and marriages are celebrated in honour of her. But all do sacrifice in the first place to *Jupiter* as the perfecter, and to *Juno* as the perfectresse, because that they were the authors and inventors of all.

To the *Graces* he committed such things as appertaine to the features of the face, and to the forme and comelinesse of the parts of the body; besides the returne of courtesies and thankfulness.

To

To *Lucina* was given the care of Women in travell, and of the children they were delivered of; whence it is that in the danger of child-birth, the women do principally invoke this Goddesse.

They say that *Diana* hath the charge of Infants and of such meats as are proper to that age, in which respect they look upon her as the Nurse of young children. Of those which they call *Hera*, each have their proper office allotted them for the advantage of mortals; there is nothing in all the World more conducing to the life and happinesse of men then good Lawes, Justice and Peace.

To *Pallas* they attribute the invention of Olives and extracting of Oil out of them, for before the birth of this Goddesse this tree was numbred among those which are wild; thus whilst this tree was unknown, men knew not the use of Oil; till she let them know the way of making it. They do moreover attribute to her the invention of garments, the art of building, and many other usefull arts; for it was she that invented pipes, and the way of playing upon them; she invented the tools of severall Crafts, whence she was called *Dea operaria* the Goddesse of Crafts.

The *Muses*.

To the *Muses* *Jupiter* granted the invention of Letters, and of Verses or Poetry. Now the *Phœnicians* which are said to have received the knowledge of Letters from the *Muses*, and conveyed them afterwards to the *Greeks*, were those *Phœnicians* that sayled with *Cadmus* into *Europe*, whence the *Greeks* call the Letters *Phœnician*. Yet the *Phœnicians* were not they who invented Letters first of all, but onely altered their characters, which most men afterwards using, called them by that name.

Vulcan.

Vulcan (they say) taught the way of working in Brasse, Gold, Silver, and all other things forged by fire: wherefore all workemen in those severall crafts do sacrifice and make vowes principally to this god, and in testimony of their eternall acknowledgment of this benefit they do call fire *Vulcan*.

Mars.

To *Mars* the fables do ascribe the first arming of Souldiers, and the manner of fighting, and skirmishing; whereby he slew all such as opposed themselves to the gods.

Apollo.

Apollo they make the inventer of the Harpe, and the playing upon it; they say also that he invented Physick, which knowledge he attained by divination; he was besides the inventor of the Bow, and of shooting therewith; whence it is that the *Cretans* take so much delight in the bowe which they call the *Scythian*.

Esculapius.

Esculapius the Son of *Apollo* and *Ariadne*, having received many Recipes from his father, taught the art of Chirurgery and of compounding medicines, as also the virtues of roots; wherefore he so much advanced that art that he was looked upon as the inventor and author thereof.

Mercury.

To *Mercury* are ascribed Denunciations, Breaches, and Leagues, which are made in Wars; whence the Heraldsthat denounce War or proclaime Peace are alwayes priviledged in their safety by the enemy; for they count them as persons common to both, in regard they are the instruments of utility and mutuall peace to both sides. They ascribe also

also to him, measures, weights, and gains by trading, as also of stealing one from another; he is said to be the Hiera of the gods and their chief messenger because he carefully performs his messages; whereupon he is called the interpreter, not because he was the inventor of names and speech (as some say) but because he delivers his errands with more diligence then the rest; He is said to have first invented wrestling; and the harpe by the form of a Tortoise. After the contention which was between *Apollo* and *Marsyas*, wherein the God had the better; it is said that *Apollo* was so angry with himself for inflicting a more grievous punishment on *Marsyas* then was fit, that he broak his harpe and strings, and refrained from Musick a long time.

They write that *Dionysius* was the inventor of Vines, and of making Wine; and that he taught the way of preserving fruit: *Orpheus* relates that he was born in *Creta* of *Jupiter* and *Proserpina*. We have heretofore told you that there were severall *Dionysius*'s, which gave occasion to the *Cretans* to say that this god was born amongst them.

It is storied that one *Hercules* was begotten by *Jupiter*, many years before him that was the Son of *Alcmena*; 'tis uncertain who his mother was; but thus much is manifest of him, that he excelled all others in strength of body, and compassed the world, destroying wicked persons, and taming wilde beasts and monsters: and being couragious, he proceeded undauntedly in redeeming men from slavery: for which deserts men did ascribe unto him the honours due to the gods.

Now this second *Hercules* which was the Son of *Alcmena*, because he imitated the virtues of the former, attained likewise to an immortality; and by reason of his name he is taken for the other, by which meanes the actions of the former are ignorantly attributed unto him.

They tell us also that there are as yet in *Egypt* certain markes of the labours of the former *Hercules*, and of the honours which were done unto him; as likewise of a City built there by him.

Britomartys called also *Dictynna*, was born (as they say) in *Creta* of *Jupiter* and *Acharmis* daughter to *Eubolus* the son of *Ceres*; she invented toiles for hunting, whence she was called *Dictynna*; she kept company with *Diana*, which gave occasion to some to think that *Dictynna* was *Diana* were one and the same, which Goddesse the *Cretans* honoured with Sacrifices and Temples. They who suppose her to be called *Dictynna* from the Fisher nets, whereof she made use to escape from *Minos*, when as he pursued her to satisfie his lust upon her, are much deceived; for it is not credible that she who was daughter to the greatest of the gods should be driven to such an exigence as to implore the assistance of men; nor are we to impute so much impiety to *Minos*, that was, by generall consent, a just and of upright life.

Pluto was born (they say) in *Tripes* of *Creta*, being the Son of *Plutoes* descent: *Ceres* and *Iason*; they make a double relation of his descent;

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for some affirme, that upon *Iasion's* tilling and sowing the ground, the increase was so plentiful, that they that saw it, from the abundance of the Corne, called him *Pluto*; whence it came to passe, that in after times, a man that had riches, was said to have *Pluto*.

Others say, that *Ceres* and *Iasion* had a Son called *Pluto*, who first taught men the way of living, and of heaping up money, and keeping it for future uses; whereas before men had little care, either of gathering or keeping of money.

These are the things which are written concerning those gods, which the *Cretans* say were born amongst them. Now they tell us, that rites, honors, mysteries, and ceremonies were transmitted by them to other Nations, in the manner as followeth.

Those most famous Ceremonies which the *Athenians* doe perform in *Eleusina*; and those which are celebrated also in *Samothracia* and *Thracia* (whence *Orpheus* is said to have received them) were of old by the ancient laws and statutes celebrated at *Gnosus* in *Creta*; whence it appeareth that such like ceremonies were derived from them to other Nations: and that those ceremonies which are performed in private amongst others, are done openly before all amongst the *Cretans*.

They affirm, that many of the Gods descending from them, compassed a great part of the earth, and obliged mortall men to them, by teaching them the art and use of such things as they had invented; for *Ceres* when she came into *Attica*, passed from thence into *Sicilia*, afterwards into *Aegypt*, in which places she instructed the people in the use of Corn and Agriculture; by which means she became highly honored amongst them.

Venus made her abode in *Sicilia*, about Mount *Erix*; in *Cyprus*, about *Cytherus* and *Paphos*; in *Asia*, about *Syria*: These her Peregrinations gave occasion to the severall inhabitants to call her sometimes *Erycina*, sometimes *Cytheræa*, and *Paphia*, and *Syria*.

In like manner, *Apollo* spent much of his time about *Delos*, *Lycia*, and *Delphos*; so did *Diana* about *Ephesus*, *Pontus*, *Persis* and *Creta*; wherefore they were called the one *Delius*, and *Pythius*; the other, *Ephesia*, *Cressa*, *Tauropolia*, and *Persia*; both receiving their names from their abodes and actions. This goddesse *Diana*, is highly honoured among the *Persians*, to whom they instituted sacred mysteries, which to this time are called *Persea*. The like things are also related of other gods, which wou'd be tedious to recount.

They say, that a long time after the birth of the gods, there were in *Creta* many *Heroes*, the chief of whom lived in the days of *Minos* and *Rhadamanthus*, which were born of *Iupiter* and *Europa* the Daughter of *Agenor*, who by the providence of the gods was carried by a Bull into *Creta*; where *Minos* first reigned, and builded many Cities; amongst the rest, the three renowned ones; namely, *Gnosia*, situated on that part of the Iland which lies towards *Asia*; *Vulcania* by the sea side, on the South; and *Cydonia*, which lying opposite to *Peloponnesus* Westernly: besides, he established many laws amongst the *Cretans*, faining that he

Minos and *Rhadamanthus*.

he had studyed them in a certaine cave : He also provided a Navy, whereby, after he had subdued severall adjacent Ilands, he was the first of the *Greeks* that made himselfe Sovereign of the Seas : Thus when he had rendred himselfe famous for his virtue and justice, he passed into *Sicilia* against *Cocalus*, of whom (in the History of *Dedalus*, in whose quarrell he undertook the War) we have written.

Rhadamanthus is said to be the most just man in the world, and that he took severe vengeance on robbers, and profane and impious persons ; he had under his power many Ilands, and governed that part of *Asia* which lies next the Sea ; for the renown of his justice invited all of them to submit themselves willingly to his command : He left the Kingdome to *Eretheus*, one of his Sons, for they were called so : *Chios*, they say, he gave to *Oenopion* the Son of *Ariadne*, *Minos* his Daughter, whom some report to be *Dionysius*, and to have learned of his Father the way of making Wine. To each of his other Sons, *Rhadamanthus* is said to have given either an Iland or a City : To *Theas* he gave *Lemnos* ; to *Anuus*, *Cyrrus* ; to *Pamphilus*, *Pepathans* ; to *Evander*, *Maronea* ; to *Alceos*, *Parus* ; to *Anio*, *Delos* ; to *Andrens*, *Andros*, so called from him. Now by reason of the singular repute of his justice, he is faigned to be the Judge of the good and bad in hell : and for the same reason they have made *Minos* Copartner with him in that dignity.

Sarpedon the third Brother, came (as they report) with a great Army *Sarpedon* into *Asia*, and possessed himself of *Lycia*, he was succeeded in his Kingdome by *Evander* his Son ; who, taking to Wife *Deidamia* the Daughter of *Bellerophon*, begat *Sarpedon*, that went with *Agamemnon* to the War of *Troy* ; yet this man (as some report) was the Son of *Jupiter*.

The Sons of *Minos* are said to be *Deucalion* and *Molus* ; *Deucalion* had a Son, called *Idomenus* ; and *Molus* another, called *Myrion* ; both of them with Ninety ships accompanied *Agamemnon* to *Troy*, and afterwards returned to their own Countrey, where they died, were honorably buryed, and attained to the honours of the gods. Their sepulchres are to be seen in *Gnosus*, with this Inscription,

Behold here the Sepulchre of Idomeneus the Gnosian ; wherein I Myrion the Son of Molus doe lie next unto him.

The *Cretians* doe worship them with sacrifices, as renowned Heroes, invoking their assistance when they are in any danger in Warre.

Let us now speak of those Nations which are mixed with the *Cretians*. We have told you before, that they who were called the *Eteocreta*, were the Earth-bred, or naturall inhabitants of the Iland. But in future ages, the *Pelasgi* being driven out of their Countrey by wars

The severall Nations which have inhabited *Creta*.

and seditions, wandering hither and thither, arrived at last in *Creta*, of part whereof they possessed themselves. The third people which are said to come into this Iland, were the *Dorieneses*, who were commanded by *Dorus* the Nephew of *Tectamus*; the greatest part of this people (they say) came from the places adjoyning to *Olympus*, and another part from among the *Achai*, a people in *Lycaonia*, being invited thither by promises. The fourth kinde of people which came into *Creta*, were the *Migades*, a barbarous people; who by their frequent conversation with the *Greeks*, came to speak their language, and afterwards subjected themselves to the government of *Rhadamanthus*. Lastly, after the fall of the *Heraclidae*, the *Argives* and *Lacedemonians* sent out Colonies, and possessed themselves of this and other Ilands, wherein they inhabited those Cities which themselves had built; of which we shall speak in another place.

Now we are not at all to wonder, that those Writers who have set down the actions of the *Cretans*, doe so much differ; and that we our selves doe not altogether agree with others in those things which we have written; for we have followed those whom we thought came neereſt to the truth; some things we have taken out of *Epimenides* the Theologian, some out of *Dosiades*, others out of *Sosicrates*, and not a few from *Laoschemides*. And thus much of *Creta*.

CHAP. XV.

of Lesbos, Chios, Samos, Coos, and the Colonies which came into Rhodes.

LET us now passe to *Lesbos*. This Iland hath been inhabited by severall Nations which came into it: The *Pelasgians* first of all dwelt in it, when before it had been desert; for *Xanthus* the Son of *Triopopus* King of those *Pelasgians* which came from *Argos*, possessing a part of *Lycia*, commanded those *Argives* that accompanied him to *Lesbos*, which then was voyd of inhabitants, and divided the land amongst them, naming that Iland which before was called *Iſſa*, from them *Pelaſgia*: In proceſſe of time, and after the ſeventh generation, by means of the deluge which hapned in the dayes of *Deucalion*, wherein many periſhed, it became deſolate. *Macareus* afterwards coming into it, and obſerving the beauty of the Iland, made his abode therein: this man was (as *Hesiodus* and other Poets relate) the Son of *Jupiter Cyrenaeicus*; who dwelling in *Olenus*, (a Countrey then called *Fados*, but now *Achaia*) took with him ſome of the *Ionians*, and other people, and ſailed into *Lesbos*: where, having by the goodneſſe of the Iland, and his own civility and juſtice much advanced his eſtate, he came to be Maſter of the neighbouring Ilands, dividing out thoſe lands which were not inhabited.

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After this, *Lesbus* the Son of *Iapithus*, who was descended from *Coclus* the Son of *Hippotus*, being directed by the answer of an Oracle, sailed with his domesticks into this Iland, taking to Wife *Methymne* the Daughter of *Macareus*, with whom he remained in this Iland; and becomming powerfull, he called both the Iland and the people after his owne name.

Macareus had born unto him (beside others) two Daughters, *Mitylene* and *Methymne*, from whence the Cities received their names.

Lesbus desiring to bring the neighbouring Ilands under his obedience, he sent a Colonie into *Chios*, whereof he made his Son Commander; another of his Sons called *Cydrollus*, he sent to *Samos*, where he also reigned; over the third, he made *Caneander* King: after he sent *Lucippus* into *Rhodes* with severall Colonies, whom the inhabitants (by reason they were but few) did willingly entertaine.

The places which lay opposite to the Iland, were at that time, by reason of the deluge, extreemly afflicted; for the fruits of the land being rotten with continuall rain, induced a great dearth, and the corrupted aire caused a pestilence in their Cities: but the Ilands which lay exposed to the winds, being of a wholesome aire, and fruitfull besides, proved happy to those that dwelt in them; whence by reason of their plenty they were called *The fortunate Ilands*: Some will have them called the fortunate Ilands from *Macareus* and *Ionus*, whose Sons reigned there.

Lastly, these Ilands doe surpasse all the neighbouring ones, not onely heretofore, but even in these very times, both for the goodnesse of the soyle, pleasantnesse of the places, and wholesomenesse of the aire; in which respect they may truely be called the Happy and Fortunate Ilands. Now *Macareus* ruling in *Lesbos*, established a Law for the common benefit thereof, which he called the Lyon, in regard of the courage and strength of that beast.

CHAP. XVI.

of Tenedos, and the Inhabitants thereof; and of the acts performed by the people of that Iland.

NOW, in some ages after that *Lesbos* had a Colonie sent into it, the Iland *Tenedos* came to be inhabited as followeth.

Tenes the Son of *Cygnus*, commanded the Colonie which was in *Troas*: a man renowned for his virtue; who having gathered together a Colony, left his Countrey, and sailed into a desolate Iland called *Leucophris*, where he distributed amongst his company the lands of the Iland, and erected a City, calling the Iland after his own name, *Tenedos*. This man for his just government, endeared himself to all people, living in great glory, and after his death was translated among the gods: for having built a Temple, and instituted sacred rites in honour of him, they worshipped him even to these latter times.

We are not now to omit the relation of those things, which they of *Tenedos* have recorded of him that built the City *Tenos*: for they report, that *Cygnus* the Father, induced by the calumny of his Wife, took his Son *Tenes*, shut him up in an ark, and cast him into the Sea: which being driven by a Tempest into the Iland *Tenedos*, the childe by the admired providence of the gods, was preserved, and afterwards became Governour of that Iland: he was a renowned man, and for his justice and other virtues, was honored as a God. Now by reason of the testimony of a certain Minstrell, who complied with the treachery of his Step-mother, he ordained a law, that no Minstrell should enter into the Temple.

At the war of *Troy*, when the *Greeks* entred into *Tenedos*, *Achilles* destroyed the City *Tenos*; whereupon, the *Tenedonians* afterwards decreed, that when the Temple was again repaired, no man should name *Achilles* therein.

CHAP. XVII.

of the Cyclades.

HAVING hitherto spoken of the more remarkable Ilands, let us now write of the lesser ones.

The *Cyclades* Ilands being before empty of inhabitants, *Minos* the Son of *Jupiter* and *Europa*, King of *Creta*, a man powerfull both by sea and land, and having a strong Navy, sent many Colonies out of *Creta*, and chiefly into the *Cyclade* Ilands, where he possessed himself of many of them, and divided them amongst his people: he was Lord also of that part of *Asia* which lay next to the Sea; by which means, some Ilands and Havens of *Asia*, had their names of the *Cretans* and *Minos*.

Now *Minos* being a man of great power, out of envy banished *Rhadamanthus* his Brother, a just and upright man, and his Co-partner in the Kingdome, into the remotest parts of his Dominion: who betaking himselfe into the Ilands opposite to *Ionia* and *Caria*, gave to *Erithus* the City called after his owne name; To *Inopinio* the Son of *Ariadnes*, he gave the command of *Chios*: All which was done before the War of *Troy*.

After that *Troy* was destroyed, the *Cares* being become very wealthy, and having a powerfull Navy, after they had subdued the *Cyclade* Ilands, ejected the *Cretans* wholly out of part of them: yet some stayed there still, and enjoyed it with them, as their common Countrey: The *Greeks* afterwards (having driven out the barbarous *Carians*) possessed themselves of severall of them: whereof we shall speak in their proper place.

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